The Priest

Edited By Priests For Priests

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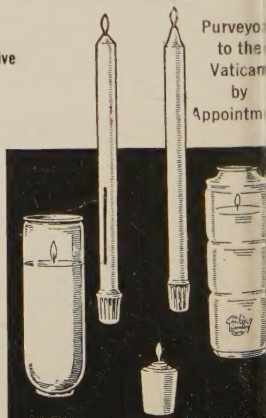

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The Vatican at International Expositions

IN connection with the Vatican Pavilion at the World Fair in Brussels, the London Tablet reminds us of the Vatican Pavilion at the Paris International Exhibition in 1937, and — even more interesting — of Pope Pius IX's interest and participation in the Great Exhibition of 1851, staged in the Crystal Palace in London's Hyde Park.

The Holy Father sent a special envoy with a selection of beautiful and noteworthy things from the Vatican Museum. He was Carlo Trebbi, a Roman art-dealer. But, says the Tablet, "When he arrived at the Crystal Palace he found that the space there allocated to him was a good deal larger than was needed for the display of the things that he had brought, and he was afraid that a somewhat meager impression might be given, and that the dignity of the Holy See might not be adequately upheld. So he quickly and secretly established contact with fellow art-dealers in London, and succeeded in arranging a display which, if not wholly what it purported to be, since some of the pieces had been thus borrowed in London, was nevertheless accorded gratifying praise."

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He wrote to the Holy Father telling of what he had done and reporting that "By doing so I satisfied the visitors to such an extent that the Press spoke enthusiastically about it, and the following day I had the honor of a visit from Her Majesty the Queen and Prince Albert and their children."

As far as we can recall, the Holy See did not participate in the 1939 World's Fair held in New York.

Fellow-Travelling Protestants

THE "Religious Freedom Committee, Inc.," with offices in New York City, is leading out in a nationwide effort to encourage Congress to kill off the House Committe on Un-American Activities. The Committee is composed of 41 ministers and rabbis. Rev. Lee Ball is Treasurer and Miss Janice Roberts, Secretary. Co-Chairmen are Reverends Paul Caton, U. J. Robinson, and Rabbi Oscar Fleishaker, D.D. Reverends Henry Hitt Crane, Guy Emery Shipler, David Rhys Williams, and Wm. Howard Melish, are among the more widely known on the Executive Committee.

The House Committee on Un-American Activities as well as the Senate Internal Security Committee are a source of authentic information on the Communist conspiracy and, as such, acutely irritating to the Communist Party.

THE PRIEST **AUGUST, 1958** **VOL. 14, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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"I am the Immaculate Conception"

DURING THIS LOURDES JUBILEE YEAR, millions of pilgrims have journeyed to the grotto of Massabielle in France, where 100 years ago the Blessed Virgin implored the world through "that most innocent child," Saint Bernadette—to pray and do penance.

While they may not have been able to go in person, hundreds of thousands of boys and girls throughout the United States and Canada have been and will be making the trip vicariously.

They have and will be learning the significance, for our day, of the message of the Blessed Virgin—through the pictures and stories related to the events of the Jubilee year in their own copies of the MESSENGERS and TREASURE CHEST. Presenting this — and other important stories — in terms that Catholic boys and girls of different ages enjoy and understand is a main objective of all the MESSENGERS whether used in parochial schools or in Confraternity classes. Teachers and catechists find these weekly classroom periodicals a proved, effective means for translating almost every curricular study into real-life meaning for today's boys and girls.

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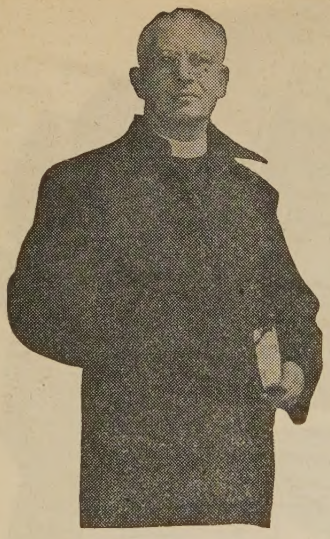

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Memo on Hospitals

WRITING with reference to our June editorial, a reader calls our attention to the fact that the subject was treated in three installments starting June 7 in the Saturday Evening Post. He tells us that there was an interesting reference to one of our institutions.

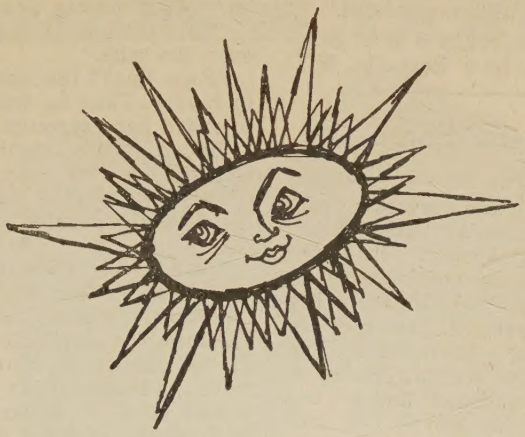
Writing A Book, Anyone?

AS far as we know, Miss Alma Savage is the only Catholic who makes a career of helping authors write books. Gifted with experience and infinite patience, she has already played midwife at the birth of several Catholic best-sellers. On occasion, she has even engaged ghost-writers for those with a message but without the talent needed to tell it.

We correspond regularly with Alma, and in a recent letter she dropped the following thought, which may be of interest to religious orders, colleges, and institutions of every description:

"A community will spend half a million on a new building without question because that has been given as the price. And they need one, so they pay for it. But a book might do as much or more for that same community — and, more often than not, having a book written will cost practically nothing. There may be an outlay of money in the beginning to have a professional writer do the work. But with a professional author there will follow a reputable, big-name publisher, and oft-

only one fund raising firm under the sun



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entimes the sale of the book will return the initial investment."

Alma can be reached at 17 Braemar Avenue, New Rochelle, N.Y.

Around the Boree Log

AT least two of our readers identified the quotation from Bishop Guilfoyle's "dissertation" on the housekeeper. It comes from a volume of poems by "John O'Brien" — in real life Rev. P. J. Hartigan, pastor of St. Mel's Church, Narrandera, Diocese of Wagga Wagga, Australia. This was published under the title *Around the Boree Log* and the poem is called simply "Kathleen." An American edition appeared in 1942 (St. Columban's Foreign Mission Society, St. Columbans, Nebraska).

Our special thanks to the Rt. Rev. James M. Reardon, P.A., Pastor of the Basilica of St. Mary, Minneapolis, and to Rev. Joseph L. Brake, Pastor of St. Mary's, Galesville, Wisconsin. As a matter of fact, we should have spotted this ourselves, having delightful recollections of this volume of poetry years ago.

Odds & Ends

WE heard the other day of a new preacher making a house-to-house visitation in a small town in Tennessee. He had hardly settled himself in one home before he jumped to his feet with an apology.

"I'm sorry, Mr. Bolden. I thought you were a Baptist, but I can see that you are a Roman Catholic."

"Oh, but I'm not," said Mr. Bolden. "What makes you think so?"

"That picture of Pope Leo XIII over the sink."

"Pope Leo?" the man exclaimed in horror. Then he went over and squinted hard through his glasses.

"B'dad, you're right. And here I thought all the time that it was George Washington decked out in his Masonic regalia!"

* * *

We note the appearance of Volume 9 in Father Arthur Tonne's remarkable series of "Stories for Sermons," a veritable encyclopedia of anecdotes. Volume 9 runs from "Education" to "Eternity." Priced at $2.00, it may be ordered from the Didde Printing Co. of Emporia, Kansas.

* * *

A well built seminarian friend tells us of an afternoon at the beach. A couple of other swimmers happened to glance at his knees, somewhat calloused from prayer. Half admiringly, one of them remarked, "Look at the mat burns on that wrestler's knees!"

* * *

"D. W." in the London *Tablet* tells of an English pastor who would occasionally have late comers to Mass given a slip of white paper as they came in. When he got to the announcements, he would ask all those who had been given slips of white paper to hold them up. Then he would make the dry comment: "You were all late."

The Splendid (?) Past

CUNARD Steamship Lines is currently reproducing an ad they used back in 1924 which should win some kind of award for we

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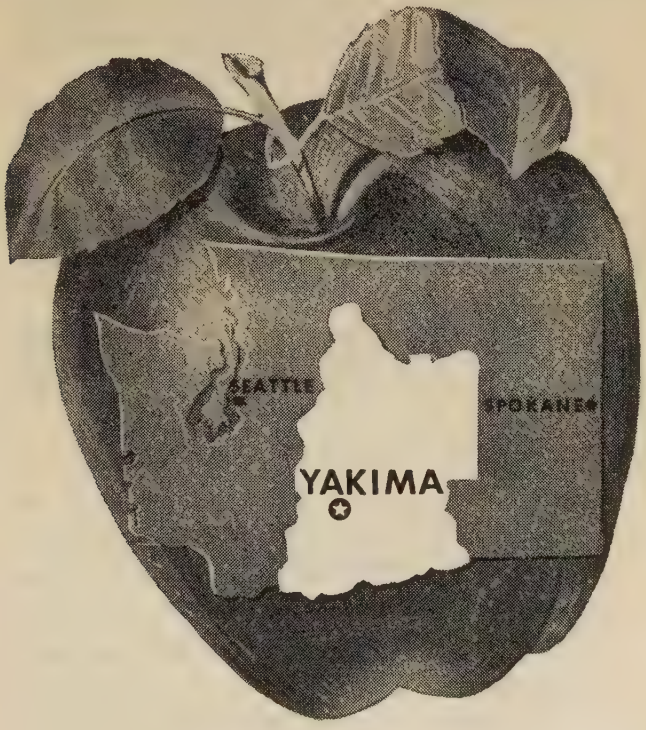
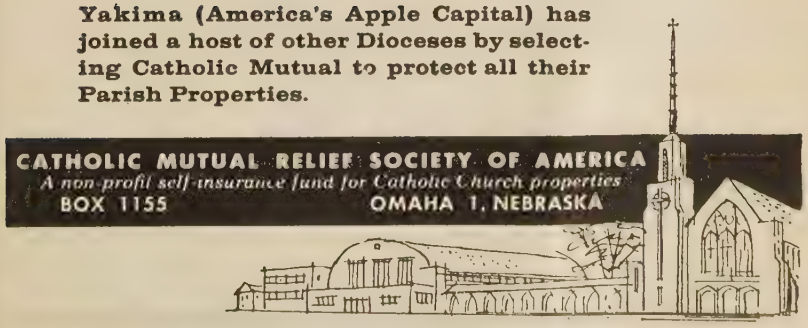


Yakima (America's Apple Capital) has joined a host of other Dioceses by selecting Catholic Mutual to protect all their Parish Properties.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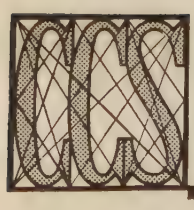
FROM THE VATICAN CITY NEWSPAPER...

An outstanding testimonial to CCS fund raising

L' OSSERVATORE della Domenica, *Vatican City's Sunday newspaper* has featured the work of *COMMUNITY COUNSELLING SERVICE* in its issue of February 23, 1958. We at CCS proudly reproduce here the original story IL FILO D'ORO...THE GOLDEN THREAD has been translated for your reading pleasure and is available on request. CCS feels that this is an outstanding testimonial to its continued work as the foremost all-Catholic fund-raising organization in the world.



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Upper Left Photo:
CCS Executive staff members are pictured conducting a fund-raising seminar for the clergy of a large mid-west diocese. These seminars are provided without cost or obligation by CCS at the Ordinary's request to acquaint the clergy with modern fund-raising methods.

Lower Right Photo:
The Reverend Clergy at a CCS Fund Raising Seminar.

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know not what. The point they make that this ad "carries a message as true now as it was then . . . 'Via Cunard there is no better way' " is not to be argued here. It is a picture of a sedate married couple emerging from an almost incredible mansion (who could staff it in 1957?) which reminds us of a few remaining Southern showplaces in Natchez, for example, smacking of ante-bellum luxury and grace. We counted six or seven servants, a Rolls Royce-cum-chauffer, seven steamer trunks and other odd pieces of luggage.

How times have changed since 1924. The mansion is now a boarding house, we guessed. The servants are making more money elsewhere than the top officers of the Cunard Line thirty-three years ago. Many people (more people?) go to Europe by airplane now. Lots of people do what was once pompously known as "The Grand Tour" on a shoestring. Probably the descendants of this couple, if they had any, see Europe on this more modest scale. Their old man lost his shirt in the crash of '29.

Tempora mutantur et nos mutamur in illis!

De Gustibus

A seminarian in Europe this past summer, clad in clean white T-shirt, was acutely embarrassed and not a little confused when the celebrant publicly refused him Holy Communion at the altar rail. Ditto, an American woman kneeling near him who had thrown a modestly and generously bare shoulders. Later the seminari- folded stole over her otherwise

priests...conserve parish funds for the parish...

no priest wants to impose the burden of his care on the church he serves!

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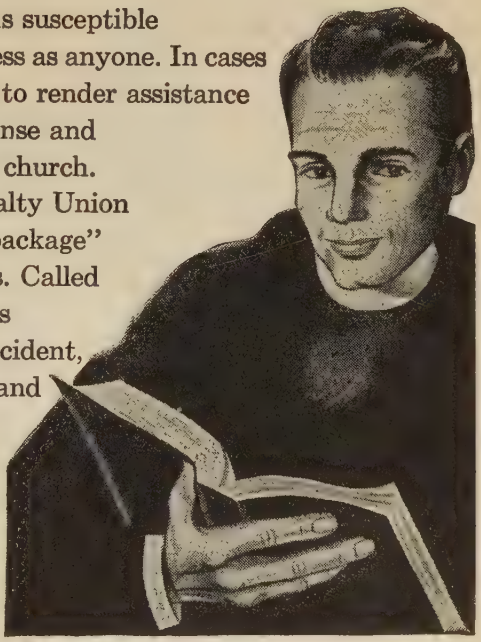

CATHOLIC DIRECTORS

There have been one or more Catholic priests on the MCLU Board of Directors since 1924. At the present time The Rt. Rev. Msgr. George E. Ryan, rector of St. Paul Cathedral, and The Rt. Rev. Msgr. Thos. Shanahan, librarian at St. Paul Seminary, are serving.

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Currente Calamo

an learned that both had sinned against a custom of the country and, in spite of the sweltering humidity inside the church, had been set down as immoral Americans. At least so he was informed by one who understood the local language, as the priest almost literally howled out his denunciation in a special allocution after Mass!

Not exactly embarrassed but certainly confused was the same innocent abroad to discover, as he toured a great Cathedral, that there was a crowded beer garden on the roof of that venerable pile. De gustibus! We Americans may be prudish about alcohol; but others are sensitive to exposed epidermis.

Thus tourists who go "immodestly" clad into churches in Southern Italy have been rebuked in a letter to *Osservatore Romano*. The statement was made therein that Italy is not on the equator nor so hot that people can only bear the minimum of clothing; and then came what D. W. in the London Tablet called the "curious further observation" that "even on the equator the lions have their coats and the crocodiles are sheathed in their precious hide." As though, in D. W.'s opinion "they were not in fact nudists setting the faithful a bad example."

Cooperation

WE read with no little interest in the (London) *Tablet* that the great church at Altenberg which had belonged to the Cistercians for 400 years previous to the secularization law of 1803, is shared by Catholics and Protestants alike. Recently Cardinal

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62"															
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Frings, Archbishop of Cologne, decided against returning it to the Cistercians, a decision which has evoked gratitude on the part of the Protestants and engendered good will.

Still further, we noted that Protestant services had been permitted in more than 600 Catholic churches in Bavaria since the war and its consequent shifts in population; Catholic services in more than 250 Protestant churches.

Anglican Comment on Our Liturgy

FOR the past nine months or so, readers of OUR SUNDAY VISITOR have been sending the paper to a list of 12,000 Protestant ministers. Although there have be surpisingly few letters of co ment, from personal inquiry know that the paper is bei read.

Of the letters received, t following, from an Anglic clergyman, will interest reade of THE PRIEST. The gentleman h asked our opinion of an Anglic pamphlet on the Real Presenc and we had answered that failing to evaluate the words institution in the light of Jo VI, the author showed himse either incompetent or not e tirely honest. The minister's r ply follows:

"Thank you for your comme on Walsh's pamphlet. He is a la man and really wrote this establish the doctrine of the sa

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rifice of the Mass. His tricky words are due to the necessity to escape the plain Protestant language of the 39 Articles. It comes close to dishonesty for some of us to have to weasel-word. I should prefer to say as Dom Dix did virtually — Cranmer was a Zwinglian, and to hell with him. If we have not lost the Eucharist, then it is a sacrifice, *pace* the Articles.

"I am sure there have been many times when I would have submitted to Rome. I wouldn't like it — not all of it — not the liturgical monstrosities of a silent Mass to the roar of English hymns, or the recitation of the Rosary to keep the congregation occupied at one task while the priest performs another at the altar. You are so used to it that you cannot imagine how barbaric it seems to one with a vernacular liturgy — the people reciting much of it with the celebrant, not *following* it in translation, but participating.

"Not long ago, one of your public figures called for the identity of Catholicism and the Latin tongue. It appeared on the front page of the Catholic Press, which also featured a drive to win over the Byzantines!

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Whatever the high ideals wi which it started and was fir "sold" to the public — improvin the race, etc., it is now regarde merely as a means by which med cal students can pick up some e tra pocket money.

The status of the child's legiti macy rests upon a falsehood inev tably known to at least six peopl

The matrimonial aspects are to horrible to think of.

In fine, as one Danish psychia trist remarked, "Il est trop dange eux de coulair jouer a Dieu."

The Assistant?

A major seminarian wrote us re cently that, naturally, as seminarian, he has been eager t find out what the life in the priest hood is. Still a young man, he ha been accustomed to laugh good naturedly at all the tired old joke about the lowly status of the as sistant: The pastor is always the boss, next comes the housekeeper the pastor's dog, the goldfish, and finally the assistant; or that the pastor is the shepherd of the flock and the assistant the sheepdog . ,

He is not laughing anymore. Not long ago he read this classified ad in *The Michigan Catholic:*

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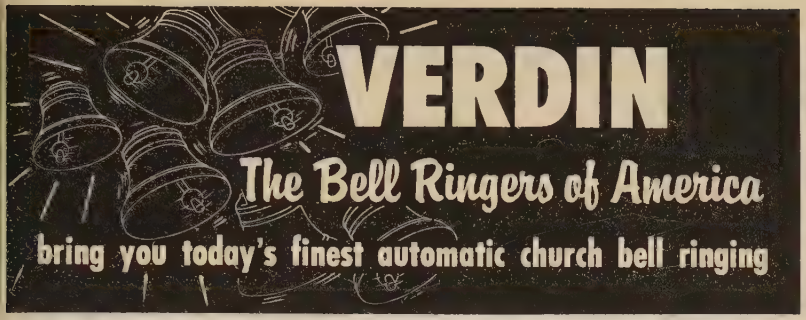

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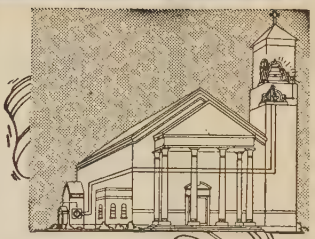

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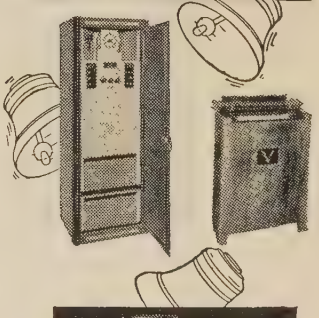

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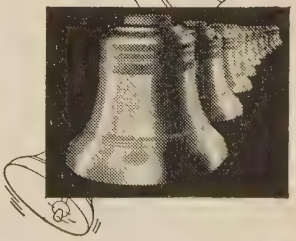

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THE PRIEST

THE PRIEST AUGUST, 1958 VOL. 14, NO. 8

Editorial Comment

The Beatification of Cardinal Newman

THERE are changes in fashions, even in intellectual fashions; though the factors that produce the change are often obscure and, it would seem, inevitable. At least as one looks over Church history, one sometimes gets this impression of inevitability. Under the Providence of God it would appear that the so-called Protestant Reformation was slated for the 16th Century in some inexorable fashion, though possibly one can offer more "scientific" solutions in terms of history. What we have in mind here is, as one instance, the failure of the earlier pre-Tridentine true reform, the collapse of which is so poignant in retrospect.

Thus we would view the great periods of history, rightly or wrongly, not in a fatalistic way but in an acceptance of the workings of God's will and in full recognition of the fact of human freedom. Thus, too, we would explain the tremendous difficulties that face all those who would change history and the astounding success, on the other hand, of occasional charlatans and psychotics like Luther or Marx, who actually do so from all the wrong motives and from sheer lack of comprehension of the true and the good.

In the course of Western thought there have been the great ages of what is known as Augustinianism, the relatively brief years of Thomism even with its current revival, and the turmoil of the present that dates one way or another from Descartes. We were, however, not a little surprised to read in *The Downside Review* of the possibility of an age of Newman. John M. Todd reviewing *Newman, His Life and Spirituality,* by Louis Bouyer (Burns Oates) cites the enormous influence which the Cardinal exercises on the continent. "Dizzy heights," he called it, and he added that his writings "are coming to be quoted, sometimes perhaps thought-

lessly, almost as proof texts." There is talk on the continent that what Augustine was to the early ages and St. Thomas to the middle ages, Newman is to the modern age—this is Father Przywara's declaration of the matter.

To one writing from the scene of the United States who has also read Louis Bouyer's book it would seem impossible to weigh the Cardinal's influence in anything like this fashion. For that matter, we wonder—while we do not know — whether His Eminence enjoys such influence currently even in his native England. As for the United States, we might hazard a rough guess that the great Cardinal is undergoing some kind of decline. We do not hear as much of him now as we used to in our own student days when our professors referred frequently to Newman for parallel passages and pertinent developments for Tanquerey's volumes on dogmatic theology. We get the impression that contemporary professors of dogma, apart from specialists, have divergent interests of their own, say, liturgical theology and biblical theology and kerygmatic theology and the like. Newman has been lost sight of in the maze of more modern interests.

Twenty Years Ago

Nor does he, it seems to us, enjoy anything like the popular esteem and love and veneration with which we were familiar some twenty years ago —a point to which we will return in a minute, in view of a current development. It was not quite that long ago, really, that Father Charles J. Callan, O.P. tried to arouse interest in the process of his canonization. In the Nov. 22, 1941 issue of *America* he wrote: "I feel sure that I am expressing the thoughts and sentiments of thousands upon thousands of Catholics and non-Catholics, at home and abroad, among the clergy and among the laity, of both English-speaking and foreign countries, when I say that I hope the time is not too for in the future when John Henry Cardinal Newman will be raised to the veneration of our altars and declared a Doctor of the Church."

Recalling this bit of history, Father Vincent Blehl notes in the June 14, 1958 issue of *America* that readers, asked to express their views, were overwhelmingly favorable. As the London *Universe* summed it up at the time, "Every issue of *America* contains more letters supporting the proposal . . . for the promotion of the cause of Cardinal Newman."

How would such a project strike contemporary readers in the U.S.? We shall probably not have to wait much longer to find out; but what we have in mind just now is a recent article which strongly criticized Cardinal Newman for his, shall we say, insubordinate at-

titude towards his ecclesiastical superiors, who, the article maintained, were in no wise guilty of handling him roughly or of disregarding his position and his rights.

What we also have in mind is a somewhat well-established tradition, espoused by a minority, which since the time of Bremond has tended to treat rather of Newman's personal psychology than of his positive contributions to history and theology. Perhaps this is because we live in an age of extreme psychologism when too many seem interested in poking into motivation while they neglect objective conduct.

Too Well Beloved?

Father Bouyer's present book is a positive corrective to the extremes of Bremond and, in part, is written precisely as such. The worst that one might say of Bremond is that at times he is as arbitrary as Lytton Strachey in what once passed as history under the name of *Eminent Victorians*. To put the best interpretation on Bremond, one might concede that he does highlight a sensitivity which may seem to border on the abnormal; that, de facto, was the way Bremond handled the topic, and even the casual reader of Ward's standard biography will note how high strung and perceptive and self-conscious is his hero.

In reality, Cardinal Newman is probably a victim of too much biography and of too many patient, even loving, collectors of his reliques. They have destroyed the last vestiges of his privacy, though he himself made this possible by his sedulous preservation of his letters, papers, and even scraps by way of notation. Henry Tristram has just edited a volume accurately called *Autobiographical Writings* running to more than three hundred pages. Maisie Ward some few years ago made available various writings of the same nature to exhibit the Cardinal as a young man, *The Young Mr. Newman*. It is questionable if there are many public figures whose lives are thus reflected so copiously at almost every period and under the most variegated circumstances. We even have notes of Newman before his ordination, not to mention a long and sometimes tedious *Journal*, volumes of letters, collections of his associates—as the rubric goes, of "friends, relatives, benefactors, and enemies."

We think that the Cardinal had a point when in 1870, rereading what he had entered in the *Journal* in 1869, he wrote: "There is much in the above, which I should tear out and burn if I did as I wished." But, he continued, "I wonder whether I shall burn it all, when I am going to die. Perhaps I shall leave it for what is valuable in it." The fact is that he left it all and all this

has proved to be something of a burden to his biographers whose first victim he has sometimes become. It leaves him open to, or even at the mercy of, somewhat random interpretations.

Father Bouyer offers his own, an interesting one, a coherent one, and one which will be discussed far and wide in the years to come. It is this, we think, which makes his book important. He proposes the Cardinal as a candidate for canonization and argues his case ably. Nor is he by any means alone, either now or earlier. In 1912, Bishop Hedley wrote upon the appearance of Wilfred Ward's biography, of his entire confidence in the sanctity of the Cardinal.

The Bishop was surprised to find in Ward's account the record of the Cardinal's own interior trials but he commented, "Let me hasten at once to say that, in spite of his own confessions, no one, it seems to me, will think him less of a sage and a saint." He singled out as "nothing finer in all the lives of the Saints" the expression "not only of his joy and peace in the Catholic faith, but of his perfectly and intimately Catholic apprehension of the deepest ascetic principle, on humility, human applause, earthly success, true charity, sincere obedience, and conformity to the most holy Will of God."

As late as 1956, at a Congress in Luxembourg, Msgr. Davis tells us that similar admirers of the Cardinal asked an ever recurring question, "Is anything happening about the Newman cause?" The NCWC News Service has recently provided an answer to the question. Last June 17, in Birmingham, an archdiocesan court began gathering evidence of the Cardinal's virtues and examining his writings. Archbishop Grimshaw gave permission for the establishment of the preliminary court upon the petition of Msgr. Davis, vice-rector of St. Mary Seminary, who has been named to head the investigation by the Postulator General of the Oratorian Fathers in Rome. Most fitting is the fact that the court will convene at Birmingham's Oratory of St. Philip Neri, which Cardinal Newman founded in 1847, governed as a community for many years, and where he died in 1890.

"Securus judicat orbis terrarum," to cite one of Cardinal Newman's favorite axioms. As it works itself out in 1958, the Church is apparently about to settle the question of Newman's sanctity. Whether an age of Newman is about to begin hinges, certainly, on this answer. The question of the esteem in which Newman may be currently held will likewise be clarified in the course of the proceedings as well as largely determined for the future.

Whatever the eventual out-

come, this much seems established to date: Cardinal Newman's critics seem to have fallen into a fairly simple fallacy; they have confused nature and grace. As Msgr. Davis said upon the appearance of Father Bouyer's book in the original French, "Since when . . . has sanctity been a matter of temperament? Since when are the robust, insensitive, healthy temperaments an exclusive seedground for sanctity? Surely sanctity consists in merit, and merit depends upon what one does with one's temperament under the influence of grace, not upon any natural qualities."

It is with some sort of yardstick like this that we read the Confessions of St. Augustine or possibly study the truly awful depressions of St. John of the Cross, now known as the Dark Night of the Soul. It is by fallaciously confusing nature and grace that others were led to tamper with the original manuscript of the Little Flower's Autobiography, and that earlier "hagiographers" (certainly not biographers) produced their sometimes silly, sometimes monstrous, pretended *lives* of the Saints from which the Bollandists have largely liberated us.

As we read Father Bouyer's biography, which is literally the case for the defense, we discover a man who quite thoroughly mastered his sensitivity while continuing to suffer from it, a man who ate humble pie not counting the cost to his digestion, a man who carried on heroically in the face of repeated rebuffs in a strange atmosphere of criticism and contradiction and in the presence of puzzling failures not to be laid to his account.

Oft Told Tale

The tale has been often told: how he was *not* made a Bishop; how the Catholic University ended not with a bang but a whimper; how the translation of the Bible never came off; how he became the object of suspicion on the part of his old Anglican friends and of his dubious new Catholic friends; how his fellow-convert, Manning, prospered while his own star declined in England and at Rome. Of all this, Newman could write "The Providence of God has been wonderful with me all through my life . . . Everyone doubtless is so watched over, and tended by Him that at the last day, whether he be saved or not, he will confess that nothing could have been done for him more than had been actually done; and everyone will feel his own history as special and singular."

This, for all that, is a sad story, but Father Bouyer tells it splendidly. It is the case for his beatification. "I have nothing of a saint about me, as everyone knows," Newman wrote a correspondent in 1850. Well, we shall see. Securus judicat orbis terrarum.—G.J.G.

Today's Anglican Crisis

ANGEL SANTOS, S.J.

Dogma watered again

FOR some years now the Church of England has been passing through a crisis which might possibly terminate in a complete rupture. English Catholics are naturally interested in this situation and they have, as a matter of fact, established contact with some of the discontented Anglican clergymen. It is believed that the number of such clergymen comes to some two thousand. They are known reproachfully as "papists," because they see no way of salvation for the Anglican Church except in its union with the Pope of Rome. It is, then, a matter of great interest to the Universal Church. But there must be no hasty jumping to conclusions, for there have been other occasions on which the Anglican Church has been shaken with disturbance and agitation. But these never resulted in a definite step being taken. At any rate, it is interesting to know of and to keep up with this movement.

Now just what is it all about? In a recent legislative assembly the Anglican Church had to discuss a matter that had already come up for discussion during the previous July (1955). This was the proposal that the Anglican Church accept into union with itself the Church of South India. The discussion and the proposal gave rise to a heavy controversy between two opposing groups: those who favored this union with the Church of South India and those who were against it. The debate was already better than five years old. Some questions were already solved, but others were still pending on further discussion. And this was the discussion that was taken up during that month of July. But first a little history of the situation.

In September of 1947, four Anglican dioceses of South India combined membership with the Methodist, the Presbyterian, and the Congregational Churches of that region. This was the final outcome of efforts and conferences begun at Bangalore in the year 1920. This union could only be achieved as a result of compromise. True enough, there were no great difficulties as far as doctrinal matters were concerned, but such difficulties abounded in regard to the administration and the structure of this future united Church of India.

The Anglican Church is hierarchic in structure, and only priests ordained by bishops can celebrate the liturgical ser-

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Appearing originally in the Spanish clergy journal "Sal Terrae," this article was translated for us by Father Murray Clayton of Alexandria, Louisiana.

vice of the Eucharist. The other churches in question are absolutely Protestant in their ecclesiastical structure, with the result that all church activity and operation are founded on the "priesthood of the laity." A pastor, therefore, is chosen from among the people on the basis of his theological formation and for his personal qualities. He exercises his ministry, not in virtue of power received through priestly ordination, but in virtue of his being designated and selected by the people.

It is true, of course, that for Catholics the Anglican Hierarchy is not a valid one. The decision of Pope Leo XIII puts this beyond dispute. But certainly the Anglicans consider their episcopacy to be valid and genuine, coming down from the very beginning of the Church.

The Nub of the Problem

The problem, then, can be outlined as follows: Will the Anglican Church receive into its hierarchy the bishops of those other Churches? If it does, will it give those bishops equal status with its own bishops? Will it accept as its own proper priests those ministers who belong only to the "priesthood of the laity"?

In the event that it does, will this recognition and acceptance be total and complete, or only partial and limited by certain determined conditions? This is the problem that the Anglican Church had to solve at the first meeting.

A great deal of unrest and strong feeling was noticeable. An Anglo-Catholic minority showed signs of dismay and dejection. Called "papists" because of their many points of contact with the Church of Rome, they were claiming that the matter had already been carried too far. This campaign for complete union between the Anglican Church and the Church of South India, if carried through to the end, makes one thing alarmingly clear—the needs and demands of official Anglicanism, as far as doctrine is concerned, are very small indeed. And this is but one such deficiency.

In this state of affairs some clergymen from this "papist" group put themselves into contact with others who had strong learnings toward Catholicism. In the name of all these there arose one resounding voice from one who entitled himself "Pastor Anglicanus." He believed that he was expressing the sentiments of his confreres who, as we have said before, number some two thousand. According to him, a good group will maintain itself as an opposing faction and will perhaps even break completely with the Anglican Church if this proposal for intercommunion is carried through.

What course of action would they then follow? Would they

set themselves up as an "Independent Anglo-Catholic Church" and claim that they are the true Church of England? Or would they seek contact with the Church of Rome for the purpose of reaching some mutual understanding? "Pastor Anglicanus" sees difficulties in this last position. But there are some who wish to submit to Rome without placing any conditions. "Pastor Anglicanus" does not favor this procedure carried out on an individual basis; he pleads rather for union with Rome on a mass or collective basis, although such a union conducted on a mass scale would at present be difficult. Reuniting with Rome on a collective or group basis is indeed conceivable, but only on a small scale; yet this reunion of smaller groups with the Church of Rome might well prepare the way for a large-scale conversion of the masses. But it is only fitting that this step be made easy. Would it not be a suitable thing for the Church to re-study the situation in the light of this attitude in Anglicanism?

"Pastor Anglicanus" wrote a letter to the Catholic weekly, *The Tablet,* published under the dateline of April 9 (1955), and concluding with the following words:

> Could not the Roman Catholic Church without any compromise on essentials make these conversions more easy—extending a generous, invitation and a reminder that the door is always open, and including, perhaps, a newly written "Epistola ad Anglos" (Letter to the English)?

We have given the Anglican point of view. Let us now see the Catholic response. The interrupted conferences of Malines (Belgium) tell us already that the point in question is one of greatest delicacy. The interruption of these conferences could have been due to the premature death of Cardinal Mercier, but it might also have been due to the hostility on the part of English Catholics who took a dim view of this matter being treated so far from home. From 1921 to 1925, it was the theologians of the Continent who had to confront these problems concerning Anglicanism. Today, however, these theologians are English, and certainly they have taken up the task with enthusiasm and sympathy.

Dom Butler, Abbot of Downside, wrote in the April 16 (1955), issue of *The Tablet*:

> I hope that the letter of "Pastor Anglicanus" will have a resounding effect and will meet with warm sympathy. It is not for me to decide whether or not we have to wait for the Holy See to extend this invitation. But certainly we can let it be known here in England that

once the ice is broken, all those who come to us, regardless of their number, will find a reception that is amiable and respectful. At the same time they will meet with a willing and ready spirit on our part to make things easy, so that in a spirit of cooperation we may continue to work together at our common task—the total conversion of our country.

The same attitude of charity and humility is shown by the Benedictine, Columba Cary-Elwes, whose ecumenical activity and influence are well known in England. Just as "Pastor Anglicanus" pleads for a corporate and general return "en masse," so the Benedictine Abbot calls upon them to unite their efforts toward forming a compact and united group which would be ready to submit to the final decision of the Holy See.

Prior to this, however, the group could make known to the Holy See its difficulties and its desires which would probably be the following: the desire to be received into the Church as a fixed and definite group with its own proper hierarchy; secondly, the retaining of an Anglican Liturgy previously corrected on certain points of doctrine; and finally, authorization permitting clergymen already married to continue exercising their pastoral ministry.

Naturally it is not for us to determine beforehand what Rome's reply will be. But Rome will certainly take into account the foreseeable reactions among English Catholics. Hence we see that a tremendous responsibility rests upon English Catholics in this all-important matter.

Some Precedents

Similar instances from the past make it evident that an adequate solution can be sought on all points. Take for example the reception into the Church of the Christians of the Syro-Malabar Rite together with some of their bishops. Consider, also, the very wide horizon which can be seen in the Church today regarding liturgical matters. The third point, however, is the touchy and delicate one. Pertinent to it was the ordination to the Catholic priesthood of three Lutheran ministers in Germany some four or five years ago. It is quite clear that ecclesiastical celibacy would stay in force without being subjected to any watering down process, but by reason of the circumstances certain individual and special exceptions could be made. Determining these would belong entirely to the Holy See and to it alone. And even in these cases certain conditions and limitations would be laid down for the common good of the Church, whose welfare must always be placed before the welfare of the individual.

As stated before, legislative sessions were held in July (1955), at Canterbury and York to study and decide the question of union between the Anglican Church and the Church of South India. The question was given an affirmative answer, and the hierarchy of the United Church of South India has been accepted by the Anglican Church. This came after a study was made of the doctrine dealing with the Orders that were conferred. This study and investigation was made by a commission appointed for that purpose. But there remain certain restrictions and limitations which have to be studied in later sessions. It is a question, then, of a restricted and limited union.

Yet there are already relations to be kept up with the Methodists, the Presbyterians, and the Congregationalists who are united with the Anglicans of South India, but still opposed by the more conservative Anglicans in England. It is, then, a problem that is still hanging and one that has to be solved among the different groups with an eye on unity of action and doctrine. But this earlier acceptance was not unanimous.

We have spoken of the faction that is determined to oppose with all its efforts this religious intercommunion. This group, headed by "Pastor Anglicanus," held firmly to its resolutions with the threat that it would sever relationship with the Anglican Church in order to unite itself to the Church of Rome. The English press made mention of this possible schism and cited actual instances of Anglican ministers who have submitted to the jurisdiction of Rome. It is a matter of fact that some have already changed their allegiance to the Roman Church, although their number is as yet small. The best known among these is the Reverend Walton Hannah, who during the controversy entitled himself "Pastor Anglicanus." "Pastor Anglicanus" was received into the Catholic Church on September 7, (1955), and was followed by twenty other Anglican clergymen.

The Anglo-Catholic Manifesto

The "papist" faction, however, still forms a special group which is named after the Annunciation. This group, which has "Pastor Anglicanus" as its Secretary General before his conversion, has met again in assembly and has published a manifesto giving its point of view on the problem: the members of this group do not accept the decisions given in the Anglican legislative sessions and they hold as invalid, or at least irregular, the Orders conferred in the Church of South India. Moreover, they pledge themselves to work to draw into their ranks new adherents, both from the clergy as well as

from the laity of the Church of England.

Will this sizeable group follow the example of its former Secretary General and those others who have already followed in his footsteps? Will they be moved to take a definite step toward union with Rome? We do not know. But from all appearances there seems to be an open breach between the official theologians and the inclinations of certain groups of the laity with their responding clergy.

Such for the moment is a brief exposition of the crisis through which the Anglican Church is now passing, a crisis which could result—should God so will it—in a mass conversion toward the Roman Catholic Church.

No Deserter

Frederick Zachary Werner was a distinguished Austrian poet who was converted from Lutheranism and became a priest.

During the Congress of Vienna in 1815 Werner was a great attraction and even royalty wanted to hear him. He was presented to the King of Prussia, who received him rather coldly, saying: "Herr Werner, I do not like men who desert the religion in which they were born and bred."

"Neither do I, sir," said Werner. "That is why I have deserted the religion of Martin Luther."—from **Redemptorist Record.**

The Care and Training of Altar Boys

EDMUND T. MEEHAN

Advice to curates, young and old

It is about this time of year that the newly-ordained find themselves on the mission, and many of them are confronted with the task of taking charge of the altar boys. For one who has had charge of altar boys for a number of years, I have yet to see a book for them to surpass a real "oldie" (printed originally in 1897): "Manual of the St. John Berchman's Sanctuary Society," published by the Apostleship of Prayer, Bronx 58, N.Y., a 3" x 6" volume, 145 pages, cost $1.00.

Apart from the use of any "Mass Server" book and assuming that the boy has a card from which he may learn the Latin answers, I think that the actions for the lad on the left side can be summed up on the five fingers of the left hand, and one may illustrate it to the boy in this way:

The thumb: move the book;
2nd finger: wine & water;
3rd finger: communion plate;
4th finger: wine & water;
5th finger: move the book.

From this outline it can be seen at once that the 1st and 5th fingers comprise the same action: move the book; the 2nd and 4th fingers comprise the same action: wine and water; and the 3rd or middle finger, being alone, has a chore that is done only once. Much polishing must then follow. This I used to attempt myself, and in each instance it took one hour. Old Man Experience has taught that it can be done even better by the older and more serious boys. Form them into teams of two: one to take the part of the priest, and the other to take the part of the boy on the right side. I have found that between them they will train the novice even better than I could myself.

Then after the boy has served for several weeks on the left side only, he will learn to know the duties of the right side simply by observation.

In addition to this I have assembled some rules which I have found practical. They come in the form of a letter addressed to the parents, sent at the outset of the altar boy's service. When the parents as well as the boys know the rules, the server's efficiency will be that much more increased. This is the letter:

Father Meehan knows whereof he speaks. His priesthood has been exercised in the parish apostolate, and he is now pastor of St. Mary's Church, Rosebank, Staten Island.

Dear Parents:

Your boy wishes to be a SERVER at God's altar. Just as it is a privilege to be a priest, so it is a privilege to be an altar boy. After the priest, the altar boy receives Holy Communion first, even before the nuns and people in the congregation. This shows how highly the Church considers him.

We would bring to your attention then a number of needs on the part of the altar boy:

1 — SERVICE: He must be able to come for any Mass, any day, any time. If he can come only one day, at one particular hour, he is of little use to us. We have too many of that type now, and it isn't fair to the boys who can come for everything.

2 — APPEARANCE: We wish the boy to wear a white-collared shirt when he serves, black leather shoes if he has them, or at least leather shoes. No sneakers. Also dark trousers and socks, blue or black, because light colors will show below his cassock. He should have a handkerchief at all times. Hair should be combed, hands and nails clean, and it would be well if he polished his shoes.

3 — BEING PUNCTUAL: It is necessary to be ready when the priest is about to start. Therefore, the boy usually needs ten minutes before the hour to get himself ready, and to prepare candles and the like.

4 — SILENCE: If the boy is a behavior problem, constantly talking in the sacristy or even fooling, he is of no use to us. A server means one who serves or helps.

5 — LATIN and SERVING: Before he goes on the altar at all he must know the Latin and must say it loud enough to be heard by the priest. He is taught certain rules of serving. If after two month's time he has been unable to master these, then we are obliged to let him go. Most boys master these rules without too much difficulty.

6 — FIRE INSURANCE: No boy is permitted to handle matches or the candle-lighter until he has been an altar boy for two months. This is to protect the boy and the church. Also for his own safety he is not permitted to touch the electric switch board at any time.

7 — HOLY COMMUNION: Every boy is expected to receive Holy Communion on a Saturday, Sunday, or school holiday when serving an early Mass, such as 6:45, 8 or 9 o'clock. This is because altar boys are considered something special and, as such, they should be giving a good example to other boys in the church. For a boy to come to serve 8 o'clock Mass and say, "I ate already," is a bit silly. Or, if he finds it difficult to fast that long, then he is not strong enough to be an altar boy.

8 — ATTENDANCE at MEETINGS is absolute essential. The busi-

ness of just running into the sacristy to see the list is a waste of time. If the boy has not been at the meeting his name will not be on the list.

9 — ATTENDANCE at SERVICES: When it is foreseen that a boy because of sickness will be unable to attend the Mass or service to which he has been assigned, the priest should be notified in time to obtain another boy in his place.

10 — TIPS: We have found from experience that tips at weddings, funerals, and the like, spoil the altar boy. Some get so that they wish to serve only at a marriage or funeral because of the money factor. Besides, the parents seldom see this money as the boy will squander it on candy, ice cream, and the like. Therefore, any money received as tips will be placed in "The Altar Boy Fund," and something useful will be purchased for all the boys whenever the Fund warrants it.

All these rules apply whether the Director of the Altar Boys is present or not. Some have felt in the past that when he was not there, they could do as they pleased. This, as in so many other things, is a matter of obedience, which applies whether the parent, teacher, employer, etc. is watching or not.

These rules are presented to the parents now when the boy is about to start so that, if the parent feels that the boy cannot comply with them, then perhaps he could save much time by not starting at all. However, it may be that the parent would like to talk first with the Father Director, and in this way clear up any doubts he may have in his mind. The rules are not so hard as they first appear. They are not new. We have had many boys in the past who have kept them, and who have liked them. We feel that your boy, if he starts right, will continue that way, and will be a good altar boy.

Yours sincerely,
Father Director

P.S. If you agree to the suggestions outlined herein, will you kindly sign the form below and return it to Father Director. Where both parents are living, both signatures should be on the form.

Cut here_____

Dear Father:

We have read your letter and we would like to have our son join The Altar Boys under the conditions you have outlined.

Yours Respectfully,

(Father): _____

(Mother): _____

That is the letter. There are two more points which the Director of the Altar Boys may find useful:

(1) Supplies: In addition to furnishing each boy with his own cassock (black only) and surplice, we pay the boy's car-

fare when carfare is involved on a non-school day other than Sunday. Then in summer and other school vacations we tip the boys ourselves for coming to serve a funeral: this is more or less a necessity, since the boys here have many temptations for not coming, such as swimming, baseball, and other sports. The boys are subject to no expense whatsoever: no Eton collars, no special ties, no gloves, in a word, NOTHING.

(2) Awards: The Awards system I find has its good results. At the end of each month we publish an Honor Roll, stating who has excelled in

Silence	Attendance
Politeness	Punctuality
Neatness	Recitation of the Latin

General Efficiency

A prize goes with the latter award each month; and since there is only one prize to be had, this keeps all the lads striving to win it.

The Pamphlet Padre

In the spring of 1954 Father Lord's doctors told him that he had lung cancer. To his relief, they added that he could continue working. From then to October he turned out a book, two unfinished book-length manuscripts, six pamphlets, several articles each month and two weekly columns, kept up his correspondence, met many speaking commitments and directed **Joy for the World** (a Pageant of Our Lady) at Toronto.

He was back in the hospital at St. Louis on October 18. No typewriter, but a dictaphone. On November 5, he collapsed and the dictaphone was put aside. Next day he died. — Fr. Redmond in **Jesuits.**

Convert Making: A Realistic View

JAMES H. O'NEILL

We can't convert the world

OUR desire for more conversions in America has resulted, in some cases, in making numerous exaggerated statements, adopting an unrealistic attitude towards the problem, and failing to provide some plan of action that is generally workable.

In demonstrating what I mean it is necessary to take issue with various statements made by certain priests who are keenly interested in this problem of convert-making. I have the greatest admiration for the efforts of such individuals. But I believe that there is danger of getting the picture, as it were, out of focus. For instance, Father Bernard Meyer, a Maryknoller, has written a book called *Lend Me Your Hands*. It concerns our subject matter. The book was written a couple of years ago. Many people, both clergy and laity, have read the book. It has been acclaimed most enthusiastically in some circles. Certainly I agree with Father that we can improve our methods of bringing converts into the Church. However, other points that Father makes have to be qualified. I fear that he expects altogether too much of us poor instruments—much more than Christ expected.

In his chapter: "Are We Doing the Job" he states (p. 2): "As we study the situation of the Church in the world today, one inescapable fact stands out: we are not fulfilling Christ's command to convert the world."

We know that within thirty years after the foundation of Christianity, the Gospel had been preached throughout the then known world. In other words the Apostles and their fellow-Christians had not been idle. But we are not told that everyone was converted: quite the contrary.

Nor did Christ ever give any evidence in His teaching that He thought that everyone was going to heed His teaching and be converted. And recall His mandate to the Apostles (Matt. 28:19):

"Going forth therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Saint Mark words it (Mark 16:15, 16): "And he said to them: 'Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."

Our Lord realized, being a realist, that there were people

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who would resist the Gospel. Father Meyer, in his earnest zeal, puts the onus on the members of the apostolate whether priest or laymen, without considering the problem of resistance to the Gospel.

Christ certainly did not promise his Apostles that they were going to have an easy time making converts. On the night before He died He said to them (John 15: 18-21):

"If the world hate you, know you that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I have said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake; because they know not him that sent me."

Christ then does not expect everyone to be converted, no matter how well the Gospel may be presented by apostolic souls. With intellectual pride, like that of Annas and Caiphas; with immorality, like that of Herod; yes, and with greed, like that of Judas; with, in other words, the spirit of evil as manifested through the world, the flesh, and the devil, one cannot expect everyone to change his life and embrace Christian living. One must consider hardness of heart. Christ did.

Are We To Blame?

Having made his opening statement that Christ gave a command to convert the world, which we have seen was not commanded at all, Father Meyer makes the remark a few lines further on (p. 3):

"Christ would not give us a command which He foresaw was to become progressively more impossible to obey."

Then Father blames us without qualification for the situation: "The difficulty must lie with our failure to use conversion methods adequate to keep pace with the population growth."

Once more I should like to emphasize that I think, as does Father Meyer, that our accepted manner of giving instructions is too difficult for the average person to follow. Likewise, laypeople could share to a greater degree in this work. On the same page Father says:

"For one thing, we do not sufficiently encourage the laity to make converts. Perhaps we make it too difficult for them to do their part. In their minds religion has come to signify a body of doctrines to be explained, which only the priest or a few specially trained people can do. How different it would be if they learned from us to think of religion as the

'good news of great joy which shall be for all the people,' that even ignorant Bethlehem shepherds could announce to others."

Yes, it is true they announced it; but it is one thing to announce, and quite another to convert. To balance the picture, as I am attempting to do here, the lines of the angels might have been also stated: "Glory to God in the highest; and on earth peace to men of good will." The peace of God was for certain members of the human race only, not for all. They had to be "men of good will."

Thousands of people heard of or witnessed the miracles of Christ. They went along with Him for a while. Yet when He promised them the Eucharist, how did the crowd present on that occasion react? Christ in His discourse said, "Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

And we read, "After this many of his disciples went back; and walked no more with him."

Still A Stumbling Block

Well, is the doctrine of the Eucharist not a stumbling block for the people of our day? If the people walked away from the Master, are we so confident of ourselves that we imagine that we should be able to evolve a method that will be sure-fire for all? I might say that along with the hurdle of the Eucharist, which includes the present difficulties connected with the understanding of the Mass, there are also such obstacles as Confession, Indulgences, Papal Infallibility and devotion to Our Blessed Mother, to name but a few.

Let's face it. "The servant is not greater than the master." There is no use of making exaggerated statements in our efforts to stimulate interest in the apostolate of conversion. We in America pride ourselves on being matter-of-fact with the down-to-earth mentality. We surely need it in a problem like convert making. But we are also super-salesmen, and so every now and again we let ourselves get carried away on our pet project. And it is there that we can so easily get out of scope, unrealistic, and ill-balanced.

Don't misunderstand me. I give credit to Father Meyer for being a leader in forcing us to re-examine our attitude towards convert making. I am convinced we should and can improve. I should like to consider this question of the technique of convert-making at another time. Father suggests that we should emphasize the love of Christ for mankind to a greater degree in our instructions and that we should utilize the Gospels in dealing with the prospective convert. With this I agree.

But why should he not prepare a definite course of instruction based on this plan? We would like to know exactly what this priest would have us do. If he himself is engaged in the giving of instructions here in this country he will be able to give us a first-hand account of how the non-Catholic listener reacts to this new approach.

And if Father Meyer and some of the rest of us get a little discouraged with our apostolic efforts, we can always read that little parable about the sower. Christ was really down to earth in this sermon. The sower did his part, but his results were not too successful. The parable of the sower can help to bring us down-to-earth in our carrying out of the command to "teach" and "preach" to mankind.

Church's Censorship

When has the Roman Catholic Church's policy of censorship ever been exercised to keep from the eyes and ears of our youth that which is true, lofty and noble? Present conditions would seem to indicate that more, rather than less, censorship would be salutary. All of us may well thank God that we have in our midst such a mighty power for good as the Roman Catholic Church.—Rev. Delmar S. Markle, Rector of St. George's Episcopal Church, Bridgeport, Conn. Quoted in **Catholic Mind.**

Some Mystical Phenomena (III)

PAUL SIWEK, S.J.

A critical view

FR. Carty affirms* that for years Holy Communion has been the only food that Theresa Neumann takes. And he concludes emphatically: "This fact alone establishes the supernatural character of the phenomena at Konnersreuth, for Pope Benedict XIV says in Book IV of his treatise on Beatification and Canonization, "if the person fasting tastes only the Blessed Eucharist in his fast, then this fact is to be looked upon as a miracle" (p. 130).

This affirmation is a legend. The words which Fr. Carty attributes to Benedict XIV do not express the opinion of Benedict XIV but that of some other writers whom Benedict XIV merely quotes (Book IV, p. I, C. 27, n. 13). His own opinion begins with the words: *"At ut nostram tandem promamus sententiam . . .* (ibid. n. 14). It is exposed carefully in *The Riddle of Konnersreuth* (pp. 209-210). Fr. Carty took this wrong information on Benedict XIV from Teodorowicz (p. 328); and he, in his turn, from Farges (*Les phenomenes mystiques,* p. 585). In 1933 I pointed this out to Teodorowicz publicly. And he admitted it in 1934.

In 1950 my book *Une stigmatisee de nos jours—Etude de psychologie religieuse* appeared in Paris (Lethielleux). It was received exceedingly well by Catholic scholars. Many congratulatory letters came to me on that occasion. And one of them was written by no less than His Excellency Archbishop A. Carinci, Secretary of the Congregation of Rites. "For our studies (in the S. Congregation of Rites) — he wrote — your book is very useful. It shows very clearly what is the attitude of the Church in respect to the extraordinary cases, such as that of Neumann."

This letter was written on June 18, 1951, one year after the publication of my above mentioned French book. The next year (April 8, 1952) I received from Archbishop Carinci a long letter to be put as a Preface in the next edition of the same book. This edition was urgently demanded particularly in America. "Fr. Siwek's book," wrote the *ACPA Newsletter* (Publication of the American Catholic Psychological Association) in January 1951, "is a must for all Catholic psychologists, and we hope that an English translation will soon be available to all members of the Association of Catholic Psychologists in America." This was signed by J. Donceel, S.J., professor at Fordham University. Similar demands came to me

*"The Two Stigmatists Padre Pio and Theresa Neumann," by Father Charles M. Carty, Radio Replies Press, St. Paul 1, Minnesota.

from different universities and seminaries.

In order to satisfy their desire, I prepared for publication *The Riddle of Konnersreuth — A Psychological and Religious Study*. It was more than a mere translation of the Book *Une stigmatisee de nos jours*. Indeed, it contained critical reviews on some publications which appeared after my French book; and answers to questions which were put to me in different periodicals and in the letters directed to me. Many facts and their scientific explanations which in the French text were in footnotes were integrated into the text in the English edition, and so on. Moreover, I added a new paragraph under the title *The Naturalistic Theory,* in which I pointed out the contradictory attitude of those Catholics who manifest "an obstinate prejudice against anything that savors of the supernatural" (pp. 48-50).

Substantially the Same

With all these changes, however, the substance of the book as well as its methods remained absolutely the same. The manuscript of this new edition (with the letter of Archbishop Carinci) was submitted to the censors. The official judgment of censorship runs as follows: "I have read *The Riddle of Konnersreuth—A Psychological and Religious Study* with a special attention to the additions and improvements on the French text: *Une stigmatisee de nos jours*. I find the author's Preface to the English edition accurately describes the contents. It is a new and enlarged edition. The substance of the work is intact. Also its general tenor, its thought and method. The corrections and additions have improved the work and changes in arrangements are also advantages." And he concluded: "It may be printed." And shortly afterwards it was printed by the Bruce Publishing Company.

Let us now see the objections made by Fr. Carty: "In the Archbishop's letter it was stated expressly that it was written for the book entitled *Une stigmatisee de nos jours* published in Paris in 1950. Having obtained the letter, Fr. Siwek discarded the book for which it was meant and wrote another with a different title, substantially different from the first, and used the same letter as introduction to it" (p. XII).

The futility of these objections is apparent. The letter of Archbishop Carinci was written in April 1952. How could it be written for the book published in 1950!

As to Fr. Carty's affirmation that my English book is "substantially" different from the French one, this is flatly denied by the most authoritative, competent and impartial judge: the ecclesiastical censor. We

have heard his voice just now. But it is even denied by Fr. Carty himself: Let us hear what he said (p. XI): "Fr. Siwek's book was in French and was published at Paris; Miss Graef's was in English and was published at Cork. Both authors have since that time published revised editions of their books in which views expressed are *substantially the same as those expressed in the first editions.*" (I underline.)

The Explanation

How explain the two contradictory assertions of Fr. Carty? Nothing is easier. On page XI he affirmed the substantial identity of my two books, because in this way he could make people believe that in my English book there is nothing original, nothing new to be found; and that consequently, they have no interest in opening it. On the contrary, on the next page (p. XIII) Fr. Carty affirmed the substantial diversity, because in this manner he could deprive my book of the enthusiastic recommendation given to it by the Secretary of the Sacred Congregation of Rites, Archbishop Carinci.

Finally, we come to the most important argument in our debate. It has been furnished by His Excellency Archbishop A. Carinci, Secretary of the Congregation of Rites. As soon as he learned of the fierce attack made by Fr. Carty against *The Riddle of Konnersreuth* he wrote to its author on the 4th of December, 1957, a letter in which he says that this attack "does not surprise him at all."

Indeed, he continues, "many people who have not made historical, psychological and medical studies, and so on, and those who have no special scientific background, are scandalized to see supernatural intervention denied in certain facts, although serious and true science must deny it or call it into question. They think that in this way they defend religion and the doctrine of the Church. In reality, the contrary behavior, which precisely is attacked by them, corresponds to Truth and Justice."

As to the book *The Riddle of Konnersreuth,* it is, according to the distinguished Secretary of Rites, a truly "apologetic work well founded on philosophical, medical and theological principles." He flatly denies the assertion of Fr. Carty that the additions and improvements on the French text changed the book substantially. "They did not change its doctrinal points in any manner. They only explain them." And he asserts emphatically that his judgement expressed in his Preface written on the 8th of April, 1952, refers not only to the *Une Stigmatisee de nos jours* but also to *The Riddle of Konnersreuth.*"

Archbishop Schrembs

The visit which the late Archbishop Schrembs of Cleveland paid to Theresa Neumann in

December, 1927, made a great impression on him. The fact is commonly known. But did he always retain his enthusiastic attitude toward Konnersreuth? That is the question.

Fr. Carty answers this question affirmatively. And he bases his opinion principally on the letter written by Fr. Peter H. Schafers (in German) in the name of Archbishop Schrembs.

When writing my book I was well aware of this letter, but I had two documents which evidently show that Archbishop Schrembs did not always maintain an enthusiastic attitude toward Theresa's clairvoyance (p. 198).

The first is an article by Father Gottsches, written March 29, 1935 for the *Katholischer Pfarramt St. Marien* in Aach. Father Gottsches avers that he had asked Archbishop Schrembs at Krefeld what he thought of Konnersreuth. The prelate then answered in the presence of four priests of his diocese:

"I did not go there this time, and I do not intend to. The things that Theresa told me regarding the priests of my diocese were not true. I have gone to the Bishop of Ratisbon and told him that Fr. Naber, the pastor of Konnersreuth, ought to be transferred and Theresa herself placed in a convent. If the case had taken place in my diocese I would have ordered these steps taken immediately and would have personally supervised the execution of my directions. I am done with Konnersreuth."

The assertion is very clear, and the witness is most reliable.

My second document is a letter from Hilda Graef in which she told me that "Archbishop Buchberger confirmed what you write in your book (p. 198) that Archbishop Schrembs had been disappointed in her" (Theresa Neumann). The Graef letter was written March 29, 1952, almost two years after the appearance of my book *Une stigmatisee de nos jours* on which *The Riddle of Konnersreuth* is based.

The article by Fr. Gottsches was well known all over the world. It was reproduced also by Dr. Deutsch (*Arztliche Kritik an Konnersreuth,* Lippstadt, 1938, p. 79). Unfortunately, its meaning was much exaggerated. Many people presented Archbishop Schrembs as "the bitterest adversary" of Konnersreuth. It was then quite logical that Archbishop Schrembs reacted to such rumors. One of his priests (Fr. Peter H. Schafers) wrote a letter to Fr. Witt, whom he assured that Archbishop Schrembs "speaks with greatest respect of Theresa," that he considers her "as a living crucifix," and so on.

But let us note immediately: Archbishop Schrembs did not disapprove what Fr. Gottsches, mentioned above, published about him.

An Ambiguous Phrase

As to the description of Theresa "as a living crucifix," he

failed to explain in what meaning he was taking these words. A person who suffers with subjection to the will of Christ, or one who demonstrates His passion every Friday, can really be called "a living crucifix."

The letter of P. H. Shafers shows clearly that Archbishop Schrembs did not consider Theresa a "vulgar imposter" contrary to what the rumors said; that he did not affirm that there cannot be "anything" supernatural in Konnersreuth. But it does not show at all that the Archbishop had changed his opinion about her *clairvoyance* in his case, or about the wisdom of transferring Theresa to a convent.

Why do some "friends" of Konnersreuth ignore obstinately the testimony of Fr. Gottsches and that of Archbishop Buchberger? Probably because they suppose that these two testimonies inevitably ruin the value of the letter written by Fr. Schafers. They are mistaken, we saw before. Our explanation maintains the veracity of both classes of alleged documents. But certainly the documents which we quoted (Fr. Gottsches and Archbishop Buchberger) infinitely surpass the value of the letter written by the Secretary of Archbishop Schrembs and his own postcript: "With heartiest greetings."

But whatever might have been the opinion of Archbishop Schrembs on Konnersreuth, our scientific problem remains the same. For in science *tantum valet auctoritas, quantum argumenta*—authority is proportioned to the arguments which he presents. The personal opinions of great cardinals such as Lugo, Zigliara, Merceria, Billot and so on, are freely discussed in Catholic philosophy and theology. We can use the same liberty in regard to Archbishop Schrembs.

The Stigmata

It is especially in the problem of the stigmata that Fr. Carty shows his vexation with the author of *The Riddle of Konnerseruth.* But it is because Fr. Carty failed entirely to understand his theory. Let us recall here briefly its principal ideas.

Different facts pointed out in *The Riddle* . . . (p. 121 ff.) seem to prove that "the stigmata are an effect of ecstasy." Consequently, "if ecstasy is a supernatural state, then the stigmata, without being themselves essentially supernatural, would be supernatural in cause (*supernaturalia causaliter*)" (p. 134).

But Benedict XIV notes expressly that ecstasies have never been recognized as miracles by the Church (ibid. p. 161). And different reasons, both theological and scientific (pp. 135-159), seem to prove that ecstasy is "a reaction to some idea or feeling. Consequently, if the idea or feeling is purely natural, the ecstasy which results from it must also be ad-

judged natural. If in a given case the mental state is supernatural, then the ecstasy which results from it must be called supernatural — not in its formal reality — but in its "cause" (*quoad modum*). This is the nature of ecstasies experienced by those men or women who . . . receive revelations directly from God" (p. 159).

Are Theresa's visions of divine origin, or are they . . . the product of natural forces? (p. 162) After having weighed carefully and individually each of the arguments advanced in favor of their supernatural character, the author of *The Riddle* . . . came to the conclusion that no one of them can be trusted. All Theresa's visions can be explained naturally. If this is true, her ecstasies are by the same token to be considered as natural. Consequently, we have no decisive argument in favor of the supernatural character of her stigmata either!

In the case of St. Francis of Assisi we have good reason to admit that his ecstasy, which produced his stigmata, originated by a supernatural vision and love (Capitas . . . compassiva) (p. 115, 103 n.). It is for this reason that we must consider his stigmata as supernatural — supernatural in cause. In themselves they would not be miraculous either.

I never affirmed that thinking or imagination itself can ever produce stigmata! I always insisted that an emotional factor is indispensable; and that this emotion must be sufficiently intense and persistent (p. 128). This emotion, however, must not necessarily be a conscious desire for stigmatization (p. 130).

Various Misapprehensions

Contrary to what Fr. Carty says (p. XIV), I never lead people to believe that Theresa's stigmata are a "mere surface disturbance of the skin." Just the opposite, I expressly said that they are "deep" (p. 18). I never claimed "that all cases of the stigmata are the result of hysteria" (Carty, p. XIV, 116). For not every "emotion" is of hysterical nature! I alluded to this fact expressly on the pages 123 and 124 where I am opposing hysteria versus simple "nervous disorders."

Moreover, the word "hysteria" has for me quite a different meaning from that of Fr. Carty. Hysteria can coexist with a high moral and intellectual life, with a strong will and a true sanctity (pp. 167 ff.). In itself it has nothing derogatory about it. I never stated "that the blood which flows from the stigmata is merely suppressed menstruation blood" (Carty, p. XIV). For I expressly warned the reader (after C. Schroder) that not "every periodic bleeding" in the woman should be attributed to menstruation, for such "can take place in males, too" (p. 113). It is false that my theory does not accord with Catholic theologians. In my book I quoted

several modern theologians who "believe that stigmatization can be explained without a direct miraculous intervention on the part of God." Among them I find such names as Th. Coconnier, O. P.; H. Thurston, S.J.; J. Lindworsky, S.J.; A. Ludwig; G. Wunerlee; Zimmer; W. Moock; M. Waldmann; L. Lenz and so on (p. 104). It is false that my theory "is rejected by such modern authorities on mystical theories as Fr. Thurston, S.J. (p. 56) and Fr. Poulain., S.J. (*Graces,* pp. 556-557).

Fr. Poulain, S. J.

Let us begin with the latter. He rejects the theory which explains bleeding in the stigmata "by the fact of blood-sweating" (p. 556). I refute it too (p. 107). He rejects the theory which explains the stigmata "by the hypothesis of an unconscious fraud" (p. 557). I do exactly the same (p. 107). He asserts that there exists no "experimental proof" that "the imagination is capable of producing the stigmata wounds" (p. 556). I agree entirely with him (p. 128). He does not think that we can produce the stigmata at will (p. 556). This was always my opinion (p. 120).

Fr. Poulain says: "Even if it were ever to be proved that the stigmata can be explained naturally, neither religion nor mysticism need be perturbed" (pp. 554, 550). Since 1931 I emphasized this idea in all my publications on Theresa Neumann. "Are there such things as . . . natural stigmata, natural ecstasies?" asks Fr. Poulain. His answer merits a great consideration: "Among Catholics, opinions are divided. I will not attempt to say on which side right lies. The psycho-physiological sciences do not seem to me to be sufficiently advanced to enable us to make any decisive pronouncements one way or the other" (p. 550). The theory which denies the natural stigmata seems to him "the most probable" in the actual state of science (p. 550). Let us not forget that he was writing these lines over half a century ago (in 1901). Every impartial judge will admit that Fr. Poulain, S.J. is much nearer me than to Fr. Carty!

Let us pass to Fr. Thurston, S.J. The point of departure of his theory of the stigmata is the following idea: "The example of St. Francis (of Assisi) created the crucifixion complex a pious obsession; so much so that in a few exceptionally sensitive individuals the idea conceived in the mind was realized in the flesh" (p. 122). "The exteriorisation of the crucifixion complex" varies "much in degree according to the suggestibility of the particular subject" (p. 122). "What predisposes to the reception of the stigmata is not unusual virtue, but some form of nervous susceptibility more often met with in women than in men" (p.123). "The physically vigorous saints . . . were not favoured with the stigmata . . .

But not a few devout women . . . whose history points to a certain extravagance of sensibility, have been thus honored" (p. 124).

"There is hardly a single case in which there is not evidence of the previous existence of a complication of nervous disorders before the stigmata developed" (p 124). "There are many instances of stigmatization" in which "many of the details recorded are suggestive rather of disease than . . . of a miracle" (p. 72). "All these questions are extremely difficult and must be left unresolved to the specialists in neuropathology of a future generation" (p. 91).

The Holy Office

The Sacred Congregation of the Holy Office, says Fr. Thurston, has decided that the stigmata of Padre Pio "are not necessarily supernatural in their origin"; this "pronouncement . . . must give pause to many overenthusiastic believers in the marvelous who nourish their piety upon the disquisition of the late Dr. Imbert-Gourbeyre" . . . (p. 101). "But if the formation of these wounds" in Padre Pio "is not a miraculous effect, to what natural cause can they be traced?" Certainly not to hysteria as it is commonly understood.

But is this notion of hysteria right? Fr. Thurston thinks it is not. Hysteria is for him nothing else than "suggestion neurosis" (p. 101 ff.). This term has nothing degrading about it. Maria d'Agreda, Catherine Emmerich, St. Gemma Galgani were subject to it (pp. 103-104). The same holds good for Padre Pio (p. 103).

If Fr. Carty had ever read Fr. Thurston's book, he would have never asserted that this great author "rejected" my theory of the stigmata. He puts the problem of the stigmata in the same manner as I, and solves it in a similar way. He speaks always of the authentic stigmatic, that is, "where imposture is out of the question" (p. 73), e.g., of the stigmata of Padre Pio, St. Gemma Galgani.

Other Errors

There remain still many errors in Fr. Carty's book. To refute them all, it would be necessary to write a volume larger than his own. The objections against the supernatural character of Theresa's ecstasies and visions do not come from the "atheists" (Ewald, Charcot, and so on), but from distinguished Catholic theologians: Richstatter, S.J.; Bruno of Jesus and Mary, O.C.; Westermayer; Lieber, S.J.; H. Thurston, S.J.; de Guibert, S.J.; Dom Mager, O.S.B.; and so on (see *The Riddle,* pp. 147 ff.). The last official document of the Catholic Church in respect to Theresa Neumann says that "the ecclesiastical authorities disclaim all responsibility for the alleged absolute fasting and for the authenticity of other extraordinary phenomena at

Konneresreuth . . ." (December 10, 1937).

And the conclusion of my book *The Riddle . . .* was this: "We would do well to imitate the policy of watchful waiting adopted by the Catholic Church, for we know that she is the pillar and mainstay of the truth." All the extraordinary phenomena in Theresa Neumann seem amenable to a natural explanation, except Theresa's continuous fasting, but this has not yet been clearly proved factual. And in the discussion of these phenomena we should follow the principle: In necessariis unitas, in dubiis libertas, et in omnibus caritas!

After the appearance of *The Riddle of Konnersreuth,* Mr. Fritz Muller published a pamphlet in German in which he solemnly announced that "God will soon exterminate the rationalists such as Fr. Siwek. When the Marian Year is over, there will come a catastrophe — the world has never seen its like! And the Church will be finally rid of them" (May 17, 1954). The catastrophe did not come, and the "rationalist" is, thank God, still living. He still thinks that we must show ourselves more rigorous than lenient in conducting the examination of extraordinary phenomena in order "not to furnish unbelievers with a pretext for ridiculing the faith" (St. Thomas Aquinas, *S. Th.* I, q. 46, a. 2c).

Clerical Error

A group of clergymen and a salesmen's organization were holding conventions in the same New York hotel. The catering department was working at top speed, serving dinners to both.

The salesmen were having "spiked watermelon" for dessert. But the harassed chef discovered this alcoholic titbit was being served to the clergymen by mistake.

"Quick," he said to the waiter. "If they haven't eaten the watermelon, bring it back and we'll give it to the salesmen."

The waiter reported that it was too late—the clergymen were already eating the prized dessert.

"Well," demanded the excited chef, "what did they say? How did they like it?"

"Don't know how they liked it," the waiter replied, "but they're all putting the seeds in their pockets."—**Bulman's Sales Trails.**

Our Morning and Evening Prayer

Lauds and vespers

JAMES E. KELLY, C.S.C.

"DO you say your morning and evening prayers, Father?"

"Of course I do, I say my Office."

"Oh, but Father, the Office is something you have to say. It is an obligation you must fulfill — the minimum. Shouldn't a priest want to do more than that?"

Reflected in this bit of conversation is a viewpoint on prayer that is typical of many discussions on the prayer life of the priest. Perhaps it is representative of our own attitude. Something about it rings true to the ear, yet off in the distance there is an echo that seems sour. We can't help but feel that the criticism directed against this priest touches upon a sore spot, a weakness in the priest's spiritual life. But in spite of this, there is in the advice an implication that the Office really isn't a prayer, anyway not a true prayer. Now none of us want to go on record disparaging the Office as prayer, but when you come right down to it, all too often it is not a good prayer — at least for many of us. What is the cause of this paradox? How did things get this way?

Some of our difficulty might be traced back to our days in the seminary. Our first contact with the Office was from a moral point of view whereby we analyzed it as one of the duties of the priesthood. It was one of those things that had to be done and in as efficient a way as possible. The young cleric is taught all the "ins and outs" about how to get it said without grave negligence. How is midnight computed; how much is grave matter; what might not be said. This initial contact with the Office, however practical, contains within it many latent dangers. Presented like this — without any consideration of the true function and purpose of the Breviary — the moral norm becomes uppermost in the cleric's life. This generates a mentality that prevents the true spiritual significance of the Office from capturing the priest's mind. On top of this, give the priest a busy schedule, dangle the threat of grave sin over him, and there will be no room in his conscience for recollection and understanding. On the other hand, a priest ought to be able just to slip into a disposition of reverence and devotion. The Office should be an intimate part of his day.

Besides the initial contact, other reasons can be adduced to explain our present paradoxical attitude. How often do we choose a suitable time to say our Office? What is the young cleric told about when to get it in? Too often we break it up

any way. But the Breviary itself is intimately connected with the time of day. To say it any old time leads to mere formalism. Let us see why. Even take it for granted one makes due efforts to be reverent and attentive: if the priest says Lauds at noon it is hard for him to welcome the dawn at this hour. Say Compline at 1:00 in the afternoon, and it seems almost ludicrous to ask God's protection through the night. Caught in these situations, you will be licked before you start. It is no wonder that a priest's devotion lags. Do this often enough and the Office will become an *onus diei* — of spiritual value to the Church, but not of much nourishing value to the prayer life of the priest.

An Incongruity?

Another complaint made by many priests is that the prayers of the Breviary are not well-suited to their own way of speaking and praying. The formulae just do not fit their habits of speech. All those classical sentences and ancient imagery don't go with the tenor of modern life and thought. No one wants to struggle with a strange language after a day's work. However true this objection may be it does not seem right for priests to conclude that the prayers of the Breviary are *never* suited. This type of difficulty is in the realm of personal difficulty — something each one must overcome by his own effort and understanding.

Now we do not want to sound too harsh about anyone's personal difficulties, for one could ask: How many priests have *seriously* analyzed the Breviary as an excellent collection of prayers? Unfortunately, many of us will have to admit that such considerations haven't overtaxed our mind. Such a situation is not astonishing. There really aren't too many available works written on the matter. Furthermore, so many other pursuits leave us little time. This is especially true during the days in the major seminary — the logical time to appreciate the Breviary. So much seems to be packed into this period that time to study the Office as prayer doesn't present itself. We seem always to say that the Office won't have to be said for a couple more years — there will always be time later.

Let us leave explanation of our paradoxical attitude go with these few reasons, and take a different look at the matter. What we really wish to do, is to come to the defense of the Office. We want to show that the priest who declares that he says the Office as his morning and evening prayers is doing the right thing — the best thing. To establish this point, to build up the case for the Office, we have to rehash some old problems. But let's hope you'll stick with it.

As we have already pointed out, the basic idea behind the Office is that it be recited at specific times. Now don't say "Here goes that old 'line' about the monastic schedule." The monastic schedule for the recitation of the Office is universally rcognized as incompatible with modern active life. However, the principle still stands: the Office ought to be recited at specific times. It merely needs a more realistic interpretation. Not too long ago in this magazine, there was an article that very effectively pointed up the necessity of morning and evening prayer. The essay presented clearly the need, especially at these two times, to dedicate ourselves in prayer — in true personal prayer. But it is also true that these are *the* times of prayer for which the Office is well suited and to which it is mainly directed.

Which Hours When?

Now to prove this you must know what parts of the Office are meant to be the morning and evening prayers. Perhaps you may think Prime and Compline are the answer. An investigation of the development of the Office reveals quite different facts. Prime was not introduced into the liturgical life of the Church until the time of Cassian, who tells us of its institution only in the latter part of the fifth century. Compline was added to the Office Hours at a very much later date. This last hour was introduced into the Office out of a desire of the monks to have a short prayer before retiring for the night. Before these two hours were adopted, therefore, other parts of the Office must have formed the true morning and evening prayer. What parts were these?

Lauds and Vespers are the answer. In fact, these two hours formed the nucleus of the Church's public prayer outside the Mass. History shows that Lauds and Vespers were the original liturgical hours destined for the Church as a whole. They are the outgrowth of the early Church's practice of assembling for prayer at these two times. This was only natural. Soon out of this practice grew an habitual way of praying and with the years a definite form. The prayers soon came to express the best that the Christian could offer to praise God. Needless to say, these forms contained the proper sentiments the Christian ought to arouse within himself at these times.

An analysis of the structure of these two hours confirms the facts. Lauds and Vespers are clearly sublime morning and evening prayers.

An Analysis of Lauds

Consider Lauds. Here we find five psalms, a short reading from Scripture, a metrical

hymn, a versicle, the Benedictus, and a concluding oration. Notice the typical arrangement of reading, song, and prayer — so natural to the early Christian. The order of the psalms is climactic. Take Sunday for example. We praise God first as King and Lord of creation (Ps. 92). Then we turn to a consideration of God as having dominion over man, the greatest of creatures (Ps. 99). Next (with Ps. 62) we let the soul speak its ardent longing for God. Then with the realization that we are so limited in ability to praise God as we ought, we recite the Benedicite and Psalm 148. In these two we ask the rest of creation to join us in praise — the angels and the heavenly bodies, along with every form of earthly creature.

In the last Psalm we mention the law which God has made and this affords us a transition to the Capitulum. The Capitulum is an excerpt from the Scripture of the day -- God's written law. It presents to us a particular idea proper to the day. Then follows the hymn. The metrical quality of hymnody was intended to aid the people to concentrate more easily. It sets forth for us the idea that we must pass from darkness to light, from the death of sin to the life of grace. Along with the Capitulum the hymn provides an opportunity on feast days to incorporate the inner idea of the hour with the theme of the feast.

Lauds reaches its climax in the Benedictus. Through the words of Scripture which announced the dawn of our salvation and awakening from spiritual darkness, we are called to live our day as true Christians. Just as Zachary realized that the dawn of a new day had arrived, so we are to realize that a new day has arrived. This is to be a new day that gives us the opportunity to save the world as other Christs. Thus we usher in the new day, consecrate it to the glory of God and become aware of our duty to walk as children of the light through the victory of Christ over darkness, sin and death.

Each cleric ought to go through the entire Office and see the inner meaning of each hour in this manner, then make that meaning his own personal prayer. Perhaps many of the complaints and difficulties — now so glaring — might be removed or at least greatly lessened. To realize the inner rationale of the Office is the first step to acquire its spirit. The Breviary will begin to speak a new language, for much that seems unrelated and archaic will be tied together into a rich and meaningful experience.

Besides the inherent meaning of the prayers of the Breviary another reason why the Office is an excellent prayer can be pointed out. In the Divine Office we have the official prayer of the Church — evidently,

then, the instrument which is best suited to form the hearts and minds of Christians. This is all the more effective for priests. For to the extent that we conform our hearts and minds to these official prayers, the more effective ministers of the Church shall we be.

Lastly, we should say, there is no real difficulty in using at least these two hours of the Office in the manner and at the time for which they are destined. It seems merely a process of substitution. We need only to take these official prayers and make them our own personal prayer. This seems the first practical step to be taken to carry out the directives of the Pope in his encyclical *Mediator Dei*. The place of liturgical prayer in our lives should not be merely the formulae used in the exercises of common worship. The prayers of the liturgy should become a part of us — our second nature. They should be the spontaneous expression of our will as it stands in awe before its Creator. Whenever we desire to pray sincerely, our first impulse should be to turn to the Office. Then as an outgrowth of the ideas and sentiments therein expressed, we may branch off into our own mental prayer.

One Way To Get Square

The young English girl wanted to become a Catholic. The priest questioned her. Had she had any instructions? No, she hadn't, but she wanted to become a Catholic at once, she insisted. "Impossible," said the priest kindly firm. "You must be properly instructed. At any rate, what's the terrific hurry?" Silence for a moment. Then: "To tell you the truth," she blurted, "I've had an awful row with my people, and I want to disgrace the family."—**Redemptorist Record.**

How Many Will Be Saved?

JOSEPH F. BECKMAN

Probably more souls damned than saved

FATHER LEO TRESE once received a letter from a priest with a special request. "Write, if you can," the priest asked, "a meditation on why God created so many billion souls, foreseeing that they would offend Him and so be damned; and created comparatively so few souls who He foresaw would love Him and so be saved."

Father Trese didn't go along with this line of thinking, however. In his book *Tenders of the Flock* he says, "I, for my part, am an incurable optimist who believes that most souls will go to Heaven, ignorance and weakness being so much more common than malice."

At a recent Forty Hours a small group of priests were discussing the same subject and almost all felt that most men will be saved. What is the truth of the matter?

Just before the Ascension Our Blessed Lord told the Apostles, "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned." Faith, therefore, seems to be necessary for salvation.

The author is the chaplain at the Ursuline Convent, St. Martin, Ohio.

One dark night early in His public ministry, Jesus was asked by the Pharisee Nicodemus what was necessary for salvation. Jesus told him and repeated the famous (to us) quotation, "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God." We know this means that Baptism is necessary for eternal life.

And the day after the miracle of the five loaves and the two fishes, Jesus told the multitude of the Jews following Him, "Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." Jesus repeated Himself again and again. There was no doubt that He meant we must receive Holy Communion in order to be saved, for because of this doctrine, "From this time many of his disciples turned back and no longer went about with him."

We know from the catechism treatment of the statement, "Outside the Church there is no salvation" that "no one can be saved unless he belongs in some manner to the Catholic Church . . ."

Only One In Five?

According to the *World Almanac* less than one fifth of the world's 2.5 billion persons

belong to the Catholic Church. Only one out of five living persons meets the requirements of faith, baptism, the Holy Eucharist, and membership in the True Church, which aren't the only requirements for salvation either. Does it seem likely that more persons will be saved outside the Church than within? If this is true, Jesus went to a great deal of trouble, including his death, to establish a set of conditions which most men won't use for salvation.

Of course, it is possible in the centuries to come that the number of Catholics will increase percentagewise so that by judgment day more persons will be saved through the Church than are lost.

Some feel that if more souls are lost than are saved Satan will have won over Our Blessed Lord, that evil will have been more powerful than good. Yet God shall be glorified even by those who are lost. No one shall be lost except through his own fault. And the triumph of one just man at great odds shall bring abundant glory to God.

St. Therese, the Little Flower, once said, "Had I been rich, I could never have seen a poor person hungry without giving him to eat. This is my way also in the spiritual life. There are many souls on the brink of hell, and as soon as I earn anything, it is scattered among sinners. The time has never come when I could say: 'Now I am going to work for myself.' "

Our Lady At Fatima

Our Lady told the three children at Fatima that "Many souls go to hell because there is no one to pray and to do penance for them." She didn't say many were on the brink of hell. She said many go there.

Of course, St. Theresa's opinion is only an opinion and Our Lady's revelation at Fatima is only private revelation. And neither says that *many* means more than half. Yet that is the opinion of many scripture scholars and theologians.

Father Tanquerey in volume II of his *Synopsis Theologiae Dogmaticae* at the end of his tract *De Deo uno* sums up the question: It is commonly asserted that there will be fewer saved than lost, if the whole human race is considered. If we consider Catholics alone, it is commonly taught with Suarez that there will be more saved than lost. And even if we consider Christians, including schismatics and heretics along with Catholics, he feels, contrary to some, that more will be saved than lost.

Father Charles J. Callan in his practical critical commentary on *The Four Gospels* discusses Our Lord's words in the sermon on the Mount, "Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruc-

tion, and many there are who enter that way. How narrow the gate and close the way that leads to life! And few there are who find it." (Matt. 7, 13-14)

"Our Saviour shows us here," says Father Callan, "that the fulfillment of His law, and our consequent salvation, are matters of great difficulty . . . and He seems plainly to answer that the majority of men are lost.

"Commentators and theologians are greatly divided as to the number of the saved. St. Thomas and many others hold that the majority of mankind will not be saved; but the weight of opinion seems in favor of the doctrine that the majority of Christians will be saved."

St. Thomas Aquinas

St. Thomas Aquinas (Pt. 1, Q. 23, Art. 7) says, "Concerning the number of all the predestined, some say that so many men will be saved as angels fell; some, so many as there were angels left; others, as many as the number of angels who fell, added to that of all the angels created by God. It is, however, better to say that, to God alone is known the number for whom is reserved eternal happiness."

In his reply to Objection 3, he writes, "The good that is proportionate to the common state of nature is to be found in the majority; and is wanting in the minority. The good that exceeds the common state of nature is to be found in the minority, and is wanting in the majority. Thus it is clear that the majority of men have a sufficient knowledge for the guidance of life; and those who have not this knowledge are said to be half-witted or foolish; but they who attain to a profound knowledge of things intelligible are a very small minority in respect to the rest. Since their eternal happiness, consisting in the vision of God, exceeds the common state of nature, and especially in so far as this is deprived of grace through the corruption of original sin, those who are saved are in the minority. In this especially, however, appears the mercy of God, that He has chosen some for that salvation, from which very many in accordance with the common course and tendency of nature fall short."

Mere Opinions

The fact of the matter is, however, that all of these are o n l y opinions, however weighty. Father Tanquerey prefaced his remarks reported above with the statement, "Concerning this (the number of the predestined) nothing certain can be said."

A Catholic Commentary on H o l y Scripture, discussing Matt. 7, 13-14, says, "Who can calculate the mercy of God? Our Lord does not intend to define the number of the 'elect' . . . The answer to the

theoretical question is not useful to man . . . We know that God wishes all men to be saved', 1 Tim. 2:4, and this is solid foundation for our hope."

The Catholic Biblical Association's *Commentary on the New Testament*, treating Luke 13, 22-30, a parallel passage, says, "The question about the proportion of the saved to the damned has intrigued men of all ages. Christ does not satisfy our curiosity on this point, but simply warns us in substance, " 'Let each one be concerned about his own salvation. Salvation is not easy and many will lose it.' "

How many men will be saved then?

We don't know.

But the question does have practical importance if it stimulates us to greater spiritual effort. That many souls are lost we can be sure. And we know too that the number of the elect and lost depends, under God, upon our efforts, our prayer, our penance, our zeal for instructing souls. That we are permitted to share in the tremendous work of salvation is a great mystery of God, a great privilege.

We must bring as many into the Church as possible. We must instruct as many outside the Church as possible in the minimum requirements for salvation: baptism (at least of desire) and perfect contrition. If a pessimistic view of the situation, which seems to be the better opinion, enkindles our zeal for the countless poor struggling souls about us, let's use it to the full. If one soul is lost forever, that is one too many.

Jesuits And Jansenists

All honor to the Society of Jesus, which from the first detected the spirit of this heresy and saw through its aims. Of the vast services which the children of St. Ignatius have rendered to the Church, not the least is the sagacity with which they discovered Jansenism, and the courage with which, through good and evil report, they pursued it, while at the same time they were ever distinguished for their tender devotion to the Sacred Heart.—Dalgairns.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D. **Questions and replies**

I AM building a new church under the patronage of St. John of the Cross, and have an artist working on a mural based on Salvador Dali's "Christ of St. John of the Cross" for a location directly above the main altar. Some priests have told me that this picture is not acceptable, and some have said it was condemned. Please let me know your opinion of its acceptability or condemnation.

We have never seen or heard of any document condemning or giving ecclesiastical approbation to Salvador Dali's "Christ of St. John of the Cross." It is very different and quite a departure from the traditional and for this reason, prudence dictates that before making any commitments or permanent arrangements, the diocesan building commission should be consulted or, in the absence of this, the chancery should be consulted.

Consuming the Sacred Host

Would you kindly answer for me the following question: Can you chew the Blessed Sacrament? Please explain the words, "Take you and eat."

Father O'Connell (*The Celebration of Mass*) makes this comment about consuming the Sacred Host: "During his meditation the Celebrant may close his eyes, although it is not prescribed, and meanwhile, having moistened the parts of the Host between his tongue and palate, he swallows them as soon as possible, since the sacrament consists in *eating* the Body of Christ." To this he adds the following foot-note: "While it is more reverent to avoid chewing the Sacred Host, the Celebrant may do so if necessary. Not the Body of Christ, but the accidents are subject to the teeth."

Communion Delay Problem

In these days of greatly increased Communions, has any way been found to obviate the excessive waiting which becomes necessary if people are to remain to the end of Mass? Waiting out 200 to 300 Communions will be a frequent experience in places where a pastor can have no assistance. We may presume that 100 Communions will take eight minutes, including the walking back to the starting point. What does this mean when the number of Communions exceeds 250? Hard strain on everybody, particularly on the altar boys and children who are kneeling through this.

If there is no escape from the waiting, what could be done to relieve the strain, aiding people in some sustained exercise — singing, reading, meditating? At a High Mass, could hymns be

sung in the vernacular? Do we have a problem here, serious enough for some concerted planning?

All will agree that our correspondent does have a problem, but he is not alone in this. With the frequency of Holy Communion and the opportunities given to the laity these days to receive the sacrament, it becomes more and more certain that we must help them make a better preparation and thanksgiving. Specified prayers could be said at a Low Mass. At a High Mass, hymns in the vernacular are forbidden, but why not instruct them to sing the Adoro Te, the Pange Lingua or some other Eucharistic hymn with the proper translation accompanying or suitable preliminary explanation of these Latin Eucharistic hymns? In any event it is our obligation to see that the faithful make an appropriate preparation and thanksgiving. It is to be deeply regretted that in many of our parishes many of the faithful make hardly any thanksgiving and, I am afraid that, many of us priests must also say "mea culpa" to this.

Holy Thursday Mass

On Holy Thursday in our diocese we received special permission from the chancery office to offer one or two Low Masses in addition to the principal Sung Mass. Does this Low Mass come from the old Missal or is it found in the new arrangement for Holy Week?

The Low Mass for Holy Thursday is not taken from the old Missal or old Holy Week arrangement. We read the following instruction about the point at issue: "When permission is granted by the Ordinary for one or two Low Masses in addition to the Sung Mass, *the Blessing and Last Gospel according to St. John are not omitted.* The rubrics specified in the Ordo Hebdomadae are only for the conclusion of the Sung Mass." (Schmitz, *Holy Week Manual for Priests*)

Litany Before Ascension

Is it a grave obligation to recite the litany as prescribed in the Breviary the day before the feast of the Ascension?

Jone (*Moral Theology*) states that "it is disputed whether or not the litany on the Feast of St. Mark and the Rogation Days obliges under grave sin."

Flectamus Genua

During Holy Week there is a new regulation concerning the "Flectamus genua." We priests at our rectory wondered if this new regulation applied to the Ember Day Masses.

The pause that is indicated for Holy Week at the "Flectamus genua" applies only during this week. As far as we know this new regulation does not apply to the Ember Days of Advent, Lent, and September.

Ordination Anniversary Prayer

This year my ordination anniversary fell on Pentecost Sunday. I was not able to add the special oration for one's ordination anniversary. May this be added at Holy Mass some other day? Is this prayer like the "imperata" or does it follow the regulation of not more than three orations at Mass?

This prayer may be added on the next day not so impeded, viz., on the very next day, unless a double of the first class occurs. This oration could not have been said until the Wednesday of Pentecost week.

"This prayer is in the rubrics as pro re gravi, being excluded only on very few days of the year. It also enjoys the right of transference, when the anniversary of ordination occurs on a liturgically impeded day."

The regulation of no more than three orations at Mass affects the oration added to the prayers specified for a priest's anniversary of ordination.

First Friday

Is it permissible to have solemn exposition of the Blessed Sacrament during the Mass on every First Friday of the month or should the exposition take place after the Mass? A priest friend insists, and rather authoritatively, that the proper way to observe the First Friday is with exposition during th Mass. I cannot seem to fin anything in this regard. Coul you help me out? When ma Mass be celebrated with th Blessed Sacrament on the al tar?

First Friday devotions do nc permit Mass to be said coran *Sanctissimo* unless that is speci fically permitted by the Ordin ary. The First Friday devotion specify a particular Mass bu say nothing about a Mass coran *Sanctissimo*. In churches wher the Blessed Sacrament is ex posed on the First Friday, it i done so only after the Mass.

Strictly speaking, Holy Mas should not be said at the alta of exposition. However, it i permitted during the Fort Hours' Devotion when there i no side altar or such an altar i too inconvenient.

Stations of the Cross

At an evening service o Good Friday (Stations of th Cross), should the priest re citing the Stations, and th priests and altar boys assistin be vested in the surplice, a simply wear the cassock? Th Good Friday Communion Serv ice has long since been com pleted.

The cassock and surplice i the proper dress for the Station of the Cross, even though it i Good Friday and the Commun ion service has already take place.

The Code of Canon Law

Questions answered **V. REV. PAUL R. COYLE, J.C.D.**

WOULD you be kind enough to cite the most recent decree with regard to the celebration of evening Masses and the fast that is to be observed before these Masses.

"In view of the considerable changes that have taken place in the dispositions of work and public offices and all social life, We have thought it advisable to comply with the insistent requests of bishops and have therefore decreed:

"1. Ordinaries of places, excluding vicars general who are not in possession of a special mandate, may permit Holy Mass to be celebrated *every day* after midday, should this be necessary for the spiritual welfare of a considerable number of the faithful.

"2. Priests and faithful, before Holy Mass or Holy Communion respectively, must abstain for three hours from solid foods and alcoholic beverages, for one hour from non-alcoholic beverages. Water does not break the fast.

"3. From now on, the fast must be observed for the period of time indicated in Number Two, even by those who celebrate or receive Holy Communion at midnight or in the first hours of the day.

"4. The infirm, even if not bedridden, may take non-alcoholic beverages and that which is really and properly medicine either in liquid or solid form, before Mass or Holy Communion without any time limit.

"We strongly exhort priests and faithful who are able to do so to observe the old and venerable form of the Eucharistic fast before Mass and Holy Communion. All those who will make use of these concessions must compensate for the good received by becoming shining examples of a Christian life and principally with works of penance and charity.

"The dispositions of this Motu Proprio will go into effect on March 25, 1957, the Feast of the Annunciation of the Blessed Virgin Mary. Every disposition whatsoever to the contrary is abrogated, even if it is worthy of special mention.

"Given at Rome at St. Peter's, March 19, the Feast of St. Joseph, Patron of the Universal Church, 1957, the 19th year of our Pontificate."

Forbidden Books

Would it be permitted to read the portions of forbidden books which do not involve any danger to faith or morals? May one retain forbidden books merely for their artistic value or their importance as a collector's item?

It is forbidden to *keep* or *retain* a prohibited book without permission for any purpose whatsoever. A man is said to keep or retain a book when he keeps it in his possession permanently or temporarily as his property, or as a deposit or a loan. Even though he places it temporarily in some one else's care, while retaining the ownership of it, he is still *keeping* that book. If, however, he entrusts a forbidden book to one who has the permission to read it, to keep it until he himself secures the necessary permission, while strictly he still *keeps* the book, yet he acts lawfully. In such a case he can even keep the book himself, while he waits for the requested permission.

Not only are individual persons forbidden to keep prohibited works, but also collective units. Thus, it is not lawful for any literary guild, club, or other group of people to keep such books without permission, because the members of these associations are actually the co-owners and possessors of the books, and therefore, the *Keepers* of them.

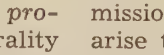
A *librarian* does not *keep* the books committed to his care in the sense explained, provided he does not take them home or into his own room. *Bookbinders*, according to many commentators, are not considered to keep or retain those books which are given them to bind. These workers, after all, hold such books only for a short period of time; they do not *keep* them but *bind* them. Others, however, claim that a *bookbinder*, strictly speaking, *keeps* books in the sense of the law in question. However, if he binds forbidden books for people who have permission to read them, he does not commit sin; neither does he usually commit sin when he binds those books for people who lack the necessary permission, because of the loss he would otherwise incur. Authors also excuse *servants* from sin if they keep forbidden books for their masters who have permission to keep and read such works, since they do not keep them in their own name.

May one keep forbidden books without permission, not for the purpose of reading them but for their great artistic or ornamental value, as specimens of typography, binding, watermark, etc.? *Per se*, such works cannot be kept. For here there is question of *keeping* a forbidden book in the sense of Can. 1398, § 1. Moreover, the danger of reading it always exists. Permission can be easily obtained. However, some authors would allow the keeping of such books when they have practically ceased to be considered as books and have come to be regarded as ornaments, while, on the other hand, the holder of such works considers it a hardship to ask for permission.

In practice, therefore, the obligation of obtaining permission is not to be insisted upon. The prohibition of keeping forbidden literature applies also to keepers of restaurants, hotels, boarding houses, barbershops and other such places where books, magazines and newspapers are placed at the disposal of customers. They may keep papers and magazines which contain something opposed to faith or morals; but they cannot keep those which *ex professo* attack religion or morality or in some other way clearly come under one of the classes forbidden in Can. 1399.

A person who has a forbidden book may not dispose of it by sale or exchange unless the person receiving it has the required permission. He must either *destroy* it or obtain *permission* to keep it. He cannot keep it without permission, no matter how good his intention is, e.g., to be able to refute the errors contained in it, or to use it for wrapping paper. The same action should be taken also in case the book belongs to another, unless the owner has permission, or grave troubles might arise through failure to return the book, e.g., serious quarrel, blasphemies, hatreds, etc.

("Prohibition of Books," Pernicone, p. 116.)



"O Lord, Thou knowest that I have nine houses in the City of London, and that I have lately purchased an estate in fee simple in Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fires and earthquakes. And, as I also have a mortgage in Hertfordshire, I beg Thee also to have an eye of compassion on that county, and for the rest of the counties, Thou mayest deal with them as Thou art pleased.

"O Lord, enable the Banks to answer all their bills, and make all debtors good men. Give prosperous voyage and safe return to the *Mermaid* sloop because I have not insured it. And because Thou hast said: 'The days of the wicked are but short,' I trust that Thou wilt not forget Thy promise, as I have an estate in reversion on the death of the profligate young man, Sir J. L. . . .

"Keep my friends from sinking, preserve me from thieves and housebreakers, and make all my servants so honest and faithful that they may always attend to my interest, and never cheat me out of my property night or day."

(Composed by John Ward, member of the House of Commons, in 1727: from *More Prayers and Graces* by Alan Laing, Victor Gollancz, publ.)

BOOK REVIEWS

This Is The Mass

Described by Henri Daniel-Rops
Celebrated by Fulton J. Sheen
Photographed by Yousuf Karsh

Hawthorn, New York, 1958
pp. 160, $4.95

HAWTHORN Books, Inc., has just published a fine book, "This Is The Mass." It is finely conceived, finely executed, and finely designed. The triumvirate who contributed their individual talents to give birth to this book are experts in their specific field. It is a happy combination and their product (if my repetition will be pardoned) is also a happy combination. Their united effort will pay off, as the vulgar saying goes.

Yousuf Karsh, he of the quasi-poetic name, is an artist with a camera. His photographs at times assume the quaint qualities of portraits. His thirty-ish pictures are a joy for the lover of professional photography and a thrill for the devotees of Bishop Fulton J. Sheen. However, one wonders if more pictures of the good Bishop's hands, at the altar, and less of his handsome face might not have been more effective. At the altar the priest loses his identity. It is Christ Who is the Priest, Christ Who offers the Sacrifice.

It will be argued that every priest is an "expert" at celebrating Holy Mass. The argument is true and valid. However, not every priest's face is as well known as that of Bishop Sheen. Using him as a model will not hurt the sale of the book. While it may not send millions scurrying to their bookstore to buy the book, it will provide many with a good reason for having it in their library. The strict liturgists will argue that the position of his hands is not always the way Wapelhorst says it should be. More than one liturgy professor in more than one seminary will have to fight the argument, "That's the way Bishop Sheen does it." Let it be said in the Bishop's favor that a certain amount of latitude is permissible in these matters, so long as it is within the bounds of liturgical decorum and it seems to this reviewer that the model here used is not out of bounds. The brief essay (at the very beginning of the book) Bishop Sheen has written is pregnant with excellent points of meditation for priest and layman alike. In his usual dramatic style he has sketched the reason for the Mass, the innate beauty of the Mass, and the effects of the Mass. These same thoughts have been expressed hundreds of times, but in this introduction they come through clean and clear.

A Type of Prose-Poetry

Readers of serious Catholic publications recognize the name of Henri Daniel-Rops. Within the last decade his books, set in fine translation, have reached our shores and immediately he has been rightly recognized as a profound, scientific, and entertaining writer. Ordinarily, these qualities are not lumped together . . . but in Daniel-Rops they are quite

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apropos. The text he has written, "describing each step of the Mass," is *sans reproche*. The prayers that follow each text are well done and some of them even approach excellence. He manifests here a type of prose-poetry that could pass for sheer poetry, if judged by the standards of this our day. However, while reading them, I thought they echoed something of Thomas Merton, and even more so, Father Raymond, Trappist and flamboyant writer. Let me add quickly: that isn't bad at all!

The texts explaining liturgically and historically the parts of the Mass (and their development) held a fascination, at least for this reviewer, seldom found in this type of book. This layman knows the Mass (God forgive me!) as priests should know it. He has unearthed many historical facts about the development of the Holy Sacrifice that are not only interesting but also inspirational. The liturgy protagonists will surely revel in all this. All of it serves to make the Holy Mass better known, better understood, and better loved. And after all is said and done, that is why the book was written.

To sum up: This is the kind of book, albeit there are others more definitive, that seminarians should have in their hands as they learn to celebrate the Mass. This book will be a boon to the families and relatives of neo-ordinands. It will help the Sisters decide what kind of a gift the school children should buy Reverend Father for his feast day. This book will provide all priests with a fresh perspective as we climb the altar steps to perform the ageless miracle that staggers the imagination of the theologian, agnostic, and unbeliever alike. It will give our Catholic faithful not just a kaleidoscopic but a panoramic view of what is happening within the sacred precincts of the sanctuary. Long after the book has been put aside, the thoughts so lovingly expressed by Daniel-Rops will come streaming through. The priest at the altar and the people in the pews will be much richer in their love for the Holy Sacrifice of the Mass for having read this fine book. — Joseph A. Mastrangelo, Pittsburgh, Pa.

The Catholic Priesthood

Papal Documents From Pius X to Pius XII

by Rt. Rev. Pierre Veuillot

Newman Press, Westminster, Md., 1958, pp. 640, $7.50

HAVE you ever rummaged through your books in search of St. Pius X's exhortation to the clergy on priestly sanctity and then decided that perhaps it was Pius XI's *Ad catholici sacerdotii* that you really wanted? And ended up finding neither?

Here between two covers you will find everything spoken on the priesthood by the Holy See since 1903. Some of the matter has direct, some indirect bearing on the subject. You will find *Acerbo nimis* on Christian doctrine, and *Pascendi* on Modernism. All the canons from the Code are quoted dealing with the

obligations of clerics and pastors. *Quadragesimo anno, Mit brennender Sorge,* and *Divini Redemptoris* are here.

Over half the book — 309 pages — is devoted to quotations from our present Holy Father.

There is a Scriptural Index, an Index to the canons, a Chronological and an Analytical Index.

Msgr. Veuillot is attached to the Vatican Secretariate of State. The Pro-Secretary at the time, Msgr. J. G. Montini, was kind enough to write the preface for him. Translation of the present edition was done by Rev. John A. O'Flynn, L.S.S. in collaboration with Rev. P. Birch, D.Ph. and V. Rev. G. Canon Mitchell, D.D., professors at St. Patrick's College, Maynooth. — R.G.

A Practical Commentary on the Code of Canon Law

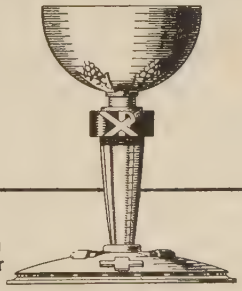
Combined Volume I & II

By Rev. Stanislaus Woywod, O.F.M., L.L.B.

Revised by Callistus Smith O.F.M., J.C.L.

Wagner, New York, 1957, pp. 834 & 930, $12.50

CERTAINLY all of us are familiar with Woywod, from seminary days through hurried years in the ministry when his valued



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Father Callistus made his graduate studies in Canon Law at the International College of St. Anthony in Rome between 1930 and 1933. Since then he has been Professor of Canon Law and Pastoral Theology at St. Bonaventure's Seminary.

A classic such as this needs no commendation of ours to establish its worth. It has already proved itself.—C.M.W.

Holy Pagans of the Old Testament

by Jean Danielou, S.J.

Helicon Press, Inc., Baltimore, Md. 1958, pp. 139, $3.00

THIS is a relatively brief study of some eight characters prominently mentioned in the Old Testament; but its brevity must not be allowed to obscure its interest or its practical significance. The author thinks it worth while to draw attention to these people principally because their sanctity is suggested or assumed in both the Old and the New Testaments, although they stand outside the family of Israel, and thus are not children of the promise made in the covenant with Abraham. They are pagans in this sense; and yet they are saints. Christian tradition, and in most instances also the liturgy, has adopted them as saints.

This is the backdrop of the author's purpose, which is to restore these almost forgotten characters to their place in the liturgy and in catechetics. He does succeed in revealing that there is a great deal more to them than we have thought of for a long while. But he has done much more.

His aim has a special bearing upon our missionary outlook. The revelations outside the Old Covenant, and also outside Christianity, he prefers to call "cosmic religion." That testimony God has always rendered to Himself in nature, and the providence it manifests, and also in the individual conscience. And this revelation is all that a great many people in the world today have had. He establishes that holiness is possible in these circumstances, even though not too frequently encountered. But closely related to this notion, it is made evident that sanctity is based on virtue, theological and moral, and not on external circumstances. Israel and Judaism had to be reminded of this often by the prophets. And there may be some among us who have overlooked it.

But the chief significance of the book, however brief, appears, to the reviewer, to be its illustration of the positive approach to the study of the Old Testament. Too many recent studies have left the

mpression that the Old Testament is nothing more than a concatenation of problems; that, in other words, it has lost all practical value for the devout reader. This illusion is entirely dissipated by Danielou. He shows by his method that, all allowance being made for judicial criticism, there is still a divine message in the Old Testament, one that offers much room for profitable reflection. The achievement of this deeper understanding of the individuals in question spreads out into the context in which they are found; and in this way the author has done a great service to the better appreciation of the Old Testament in general. — W.L.N.

The Meddlesome Friar and the Wayward Pope

by Michael de la Bedoyere

Hanover House, Garden City, N. Y. 1958, pp. 256, $4.00

COUNT de la Bedoyere thinks that not enough has been made of the dramatic contrasts in the encounter of Alexander VI, Borgia Pope and libertine, and Girolamo Savonarola, flaming reformer of Florence. His book will not please the extremists, neither those to whom the name Borgia is a synonym for treachery, lust and simony, nor those Dominican scholars who now labor to make a saint out of their famous confere.

The author thinks that the Wayward Pope of the title was not

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so bad as some paint him, although he was bad enough. On the other hand, the Meddlesome Friar has been reckoned better than he actually was. Generations of a certain strain of historians have had an interest in making the bad Borgias worse as a stick to beat the Catholic Church; and by the same token Savonarola as a rebel and as a would-be reformer has been idealized by them. Rebel and reformer are holy words to some people.

In favor of Alexander it can be said that while his personal life was immoral, his administration of the spiritualities and temporalities of the Church was average or better. The record shows that toward Savonarola he proceeded with prudence, patience, and much tolerance. Final harsh measures were taken only when the Friar's actions made them unavoidable.

Savonarola was pious and learned, but in the pulpit he went wild. Claiming the gift of prophecy, he damned and excoriated his enemies and played shamelessly to the crowd. When he was in power he was tyrannical, puritanical, and smugly righteous. He reformed Florence, the evils he inveighed against were real evils, the good he wanted to do was truly good, but the day came when he resisted legitimate authority, ignored excommunication, and made an attempt, that if successful, could have resulted in schism and disaster for Christendom.

In a short book the author could not give the deep analysis that the documentary record on these two figures requires. He notes that dramatic conflict, poses some interesting questions and gives his own opinion, which is of some value coming from a balanced and urbane man of letters with historical competence. — Charles Owen Rice, Natrona, Pa.

Thoughts In Solitude

by Thomas Merton

Farrar, Straus & Cudahy, New York
1958, pp. 124, $3.00

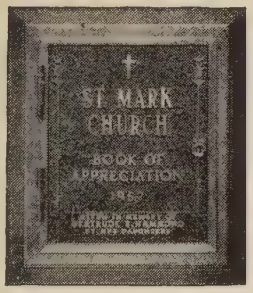
THE man who has done so much to make la Trappe vocal in this country calls this little book a set of meditations. But they are not the usual sort of meditations. They are couched in profound mystical doctrine, as one would expect of a Cistercian who sets out to express his thought on the spiritual life. And to get the full fruit of these pages one must be prepared with at least acquaintance with the vocabulary; and that is not always easy to come by.

The first half of this little book, only 124 short pages, is devoted specifically to thoughts on the spiritual life; the second half is entitled "The Love of Solitude." The whole of it might as well have been called "Thoughts ON Solitude," for that is the general theme, for the most part. It is not always easy to grasp what the author means in either section; it is not a book to be read trippingly on the tongue, by a long chalk; it requires effort, intense thought-effort at times, on the part of the reader; but he will usually find much to repay the effort.

There is no completeness or thoroughness in treatment to be here detected; the author always leaves much more to be said on his subject; some of the short little essays, especially in the second half of the book, give one the impression of notes the author has made for conferences to his monastic confreres.

And one must not be misled into the conventional sense of the solitude he speaks of so eloquently; obviously he does not mean just the absense of human company, but the condition of the soul in which God is everything and everything else nothing. But even so, one of the silent merits of the little volume is the fact that the author never loses sight of the essential truth that one's spiritual life is not and is not meant to be and cannot be anything like that of the angels; it must forever, even in heaven, remain a human operation, which means that it involves sentiment, feeling and is no mere abstract celebration.

All in all, it is not a book for everybody; but the mind that is prepared to enter thoroughly into the thought and feeling of the author will find many a golden page. — F. J. Mueller, Blairsville, La.



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Correspondence

'Curates and the Collection'

THE story of the four curates compelled by the pastor to use Sunday envelopes is both entertaining and ludicrous. All I can say is that the curates must be mice, not men. A priest who has already given his life to the Church and then admits that he owes an additional fifty cents a week needs to be examined. The pastor, of course, also needs treatment — perhaps a change of assignment without a single curate. The poor creature obviously regards his junior priests as ordained janitors vowed to celibacy . . . and he himself seems to have a regard for money which is deserving of hell.

May I offer a suggestion to these poor tame curates? When the next parish list appears with your contributions (or lack thereof), go back into the parish house and lead out the pastor — very gently, of course. With lighted candles, descend to the basement and there, with exquisite charity, feed the pastor bread and water for one month until, by pious meditation and long prayers, he shall have completed the retreat that he so badly needs.

Country Pastor

(Without a Curate)

Oklahoma

Completely Flat Altar Breads

I read with interest the question about the shape of small altar breads in the June issue of THE PRIEST.

I personally would be very pleased if the good Sisters who bake these small altar breads would make them completely flat and without ridges. Such altar breads are easier to handle and distribute. Those with ridges and elevations make me nervous. When I take one of the altar breads from the ciborium, the ridge or ridges on it make me feel as if two hosts were picked up. One has to stop and look carefully to assure oneself that it is really only one. The priest distributing Holy Communion encounters enough irritations from people who do not know how to receive the Sacred Host properly. Why should the ridges on the altar bread — forming useless, because fragmentary, designs — add to his discomfort?

If this reaches the Sisters who bake the altar breads throughout our country, I would like to ask them to give us completely flat, ridgeless altar breads.

Presbyter

Chicago

The Ideal Filing System?

A very serious problem confronting every parish priest is the necessary yet often neglected parish census. What, in your opinion,

is the best census-card filing system available and being used today in our country? Perhaps some of the readers of THE PRIEST know of such a system. Surely many pastors would welcome the information.

Sincerely yours in Christ,
Gervase Goldwater, O.F.M.
2201 Gallier Street
New Orleans, La.

May we ask our readers, if interested, to get in touch with Father Gervase directly. — Editor.

Sixty-eight Years Ordained

BLESSINGS, greetings, and congratulations for THE PRIEST!

After reading with interest your facts on "Benedictine Longevity," I reflected that my own good Oblate companion Father Herrmann here at the Cathedral could raise a few eye-brows with the followings items:

Reverend Bernard P. Herrmann, O.M.I., was born on August 19, 1864; made his first profession in 1885, his final profession a year later in 1886. Therefore, a professed Missionary Oblate of Mary Immaculate for 73 years!

He was ordained on June 24, 1890. Sixty-eight years a priest!

After teaching for seven years (1889-1896) in the Oblate junior seminary at St. Charles, Holland, he was sent to Windhoek, South West Africa, to initiate the Oblate

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work. He served as superior and Pro-Prefect Apostolic until 1902.

He is the oldest Oblate in our Congregation and we believe one of the oldest active priests in the world! He is chaplain for the Teresian Sisters of our school, where he celebrates Mass every day. He is moderator of the Ladies of Charity and the St. Vincent de Paul Society, which holds meetings every Monday night and which carefully did over $10,000 in charity during this past year... under Father's personal supervision. He spends two or three hours every day translating and recopying parish records. He walks around the parish visiting the sick and bringing them Holy Communion.

I believe that he is a living, constant record-breaker.

In Christ and Mary Immaculate,
John J. Ward, O.M.I.
Saint Louis Cathedral
New Orleans

The Doctors Muncie

I saw your note in the June PRIEST re Father Carty's recommendation of the Doctors Muncie for the hard of hearing. I would heartily endorse Father Carty's reference. I had the "op." mentioned on May 26th, and one hour later a test revealed my hearing had improved from 85 to 97% in the good ear; and from 35 to 47% in the other. Anyone going to New York or Miami for this purpose would have

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to stay at least a month for the subsequent treatments; two months would be even better, although possibly at least a month could intervene between the two months of treatment.

Name Withheld

What Is An Intellectual?

WE have heard much about the lack of American Catholic intellectuals, but beyond a general wail over our shortcomings we are given little or nothing to go on and the only remedies that have been proposed have been vague injunctions that we ought to take the matter more seriously and try to do something about it.

First of all, I would like to have a definition of an intellectual. We have the dictionary definition, of course, which is vague enough, but the latest jeremiad I have perused — that of Father Weigel, S.J. — heaps scorn on anyone who depends on dictionaries.

Father Weigel tells us several things that an intellectual is not— among others, "not all intellectuals are markedly intelligent" — which we sorrow to hear. He does say, "The intellectual is an explorer into the yet unfamiliar areas of truth." But it is not likely that he intends that as a definition. "Unfamiliar areas of truth" is a wide and ill-marked field of study. By the time an area is established as being truth, it is hardly unfamiliar. When a philosopher reaches out gropingly he may be in an area of falsity.

Obviously, until we know what an intellectual is, we do not know

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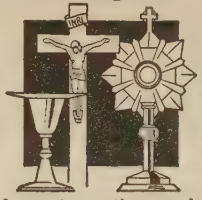

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if we are short at all. Father Weigel gives the accolade to members of the Catholic Commission on Cultural and Intellectual Affairs, which undoubtedly is correct. Nevertheless, it is a self-established criterion, not necessarily definitive. By implication he accepts university faculties as intellectuals —well, of course he has said that "not all are markedly intelligent," which is a generous statement for some of them.

So what is meant by an intellectual? The line may be drawn horizontally, or vertically, or at an angle, or it may be a neat bit of gerrymandering. At what are we to aim our efforts to improve the situation?

We doubtless have many teachers of philosophy or theology who could be rated as bold thinkers if they were not already satisfied with what they now possess. I suspect that many a spiritual director has the intellect to work out a strictly original and cohesive system, if he were willing to start out with a false principle, as do many who are acknowledged intellectuals. You notice that many who have attained fame have done so by groping their way back into fogs that were dissipated long ago.

Medicine and Law

Next: Let us divide the group according to the various areas of truth which the members explore or endeavor to explore, and see if there be any in which we are less deficient than in others. Thus I have been told that we are fairly well up in the fields of medicine and law—which I trust may be included in the ennobled caste of intellectualism. Why have we these and not others?

Third, what is the background of such intellectuals as we possess? This we would like to know: Separately, according to fields of study, and in toto.

If we find that all or very nearly all have similar backgrounds, it would seem the part of wisdom to provide as much of that environment as possible. If in different fields an advantage is indicated to definitely different backgrounds, again we have something to work on.

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Fourth, what are the obstacles commonly encountered by the groups separately or collectively?

By plain statement, implication, or innuendo, the complainants usually lump all obstacles together into something like Catholic Puritanism, or ghetto mentality, timidity, or subservience to superiors possessing these defects. Fair enough to seek for one cause if the deficiency be found fairly uniform in all fields, but if we find decided differences in accomplishment, we very likely will find also different sorts of obstacles to be encountered.

Thus: If it be true that we are notably less lacking in law and medicine than in some others, then we may consider the fact that lawyers and doctors commonly work independently in a highly competitive field. Everyone wants a doctor who can cure him, a lawyer who can win his case, regardless of religion, but to become a university professor one must enter a restricted organization whose members, inclusive of the administration and to a very certain extent the alumni, have the power of blackballing a candidate. A very few unfavorable votes can reject.

The same is true for scientific research. Commonly it is expensive, if financed by an organization and handled by a team. Again the power of blackballing can be used —and he is naive indeed who supposes that it is not exercised freely along religious and Masonic lines. This is one cause which certainly takes its toll among Catholic aspirants for higher positions. Of course, there are others, but this one seems to get scant attention from writers on the subject.

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I repeat — until we have an accurate statement, even if not an exact definition of what constitutes an intellectual, we are totally unable to say as to whether we are deficient or whether it is merely that our intellectuals find better opportunities in other fields.

Our critics have done a service in suggesting a matter that calls for further investigation. Now if they will kindly use their intellects to analyze, find causes, and proper workable remedies, we will be duly grateful and will try to remedy such conditions as we may—unless our men of higher education happen to be in the "not all are markedly intelligent" class.

Rt. Rev. H. D. Buchanan,
El Paso, Texas

Wants A Printing Press

FRIENDS back home send me regularly OUR SUNDAY VISITOR and it is not only a treat but a means of apostolate in this far distant isle. I use cuttings for the bulletin board of the college and also send copies to Colombo to the good Catholics there who are voracious for Catholic literature. In addition we bring (we, being my Senior Sodalists of the College and myself) some to the hospital on visiting days for the bedridden patients.

In a country like this which has so little Catholic literature printed on its local presses, the fabulous amount of printed Catholic literature in the States can do untold good. I especially like recent (we only get the October or November issues now, so that is what is meant by "recent") articles of yours dealing with Communism. I myself am fighting to awaken our people here to the dangers in their midst and to make them informed. Your paper and articles will help immensely. Already many of the boys are militantly interested in counter-attacking the Communist moves in this part of the world. The college groups which call themselves Freedom Fighters began here and have now grown among students in other colleges. They mainly mean to keep each other and an ever-widening circle of people informed of the wiles of the Commies in Ceylon.

But the main purpose of this is to ask for assistance, but of a kind I do not know how you can help in giving. In this poorest of provinces in Ceylon we have a press owned by His Lordship the Bishop, but it is a miserable thing using hand-set type and infinitely slow and doing precious little to put out literature to keep our Catholics informed and awake and instruct them. We need some modern press. I, myself, come from a family of printers, but there's nothing much can be done in expenses involved of this nature. We perhaps could get an Offset Press in Colombo. It's priced at about $10,000. But as you see that kind of money is fabulous out here. I asked the U. S. Knights of Columbus if they could help. They simply shrugged their shoulders. I even included the Bishop's appeal with my letter. I am wondering if perhaps we could not let some Catholics,* especially printers, in the

States know of this condition. . . through your paper. I feel sure the Lord will do the rest. But then this is such a staggering aid needed. However, if God wills it, it can be gotten.

If you are in doubt whether the need is genuine and beneficial I can have His Lordship's affirmation in return mail for you. Needless to tell you the value of a Press . . . and in pagan countries. But above all in Ceylon where the Commies are getting entrenched and our Catholics know so pitiably little of their religion for lack of adequate sources of information. Most do not even know what Communism is and Socialism, and much less the difference. We could get translations done in the vernacular, too, once we had the right press or presses. Please let me know your opinion on the best procedure . . . and soon.

There is an excellent weekly Catholic paper put out in Colombo but its circulation is very limited.

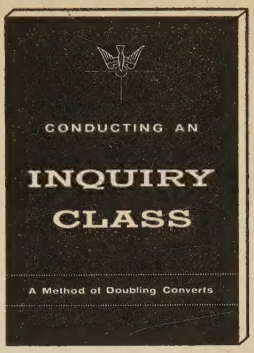
Blessings from the East,
Sincerely,
In Christo,
F. X. Mayer, S.J.
St. Michael's College
Batticaloa
Ceylon

Wants Mass Intentions

SOME good and holy souls who came to know of our work here and the difficulties I experience kindly suggested to me to write to you. Please forgive me if I am troubling you.

Here I am in charge of the

NEW . . . *and needed!*



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Missionary Union which we started about ten years ago. At present our main work is the training of "Missionary Brothers." They are altogether 35 in number now. Some of them are working in mission areas proper, some in a House for the disabled, some in Boys' Town, etc. Their work is generally appreciated very much, especially since priests cannot possibly be found in required number to meet the needs of the day. The spiritual training of these missionary Brothers is looked after by the Capuchin Fathers.

The great problem that we have to face is the maintenance of these Brothers during their training period. Ever so many are the needs of the House. May I humbly request you to come to our help?

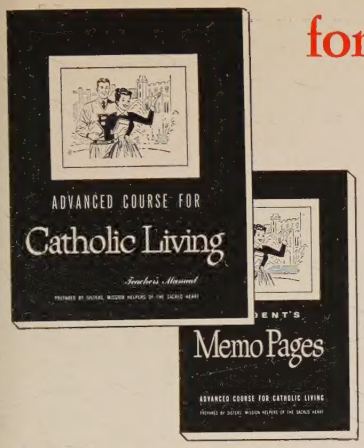
We have started a Prayer Campaign against Communism that is trying to establish itself in our dear country. At present private adoration is arranged without break from noon to 10:00 p.m. We are eagerly waiting to make it perpetual.

The fight against Communism is also the purpose of our Press Apostolate. Here too the Brothers are playing an important part. The needs of the day do not permit us to retrace our steps. The financial strain makes it practically impossible to go forward.

Let me in all simplicity tell you that Mass stipends will be a great help to us in our works as our Fathers will thereby find some source of helping the Brothers.

Devotedly yours in Jesus and Mary,
Z. Vazhapilly
Mariapuram
Illur, S. India

plan now for September classes



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Volume IV of both Manual and Students' books are in preparation but no definite publication date has been set.

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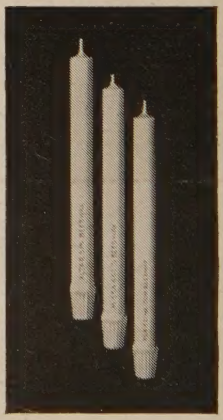

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